This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

NYPL RESEARCH LIBRARIES
3 3433 08184014 6

*CCI

Boutin

VOCABULARY

OF THE

TIGRÉ LANGUAGE

WRITTEN DOWN BY

MORITZ VON BEURMANN

PUBLISHED

WITH A GRAMMATICAL SKETCH

BY

DR. A. MERX
OF THE UNIVERSITY OF JENA.

HALLE,
BUCHHANDLUNG DES WAISENHAUSES.
1868.

LONDON,
TRUEBNER & COMP. 60, PATERNOSTER ROW.

THE NEW YORK
PUBLIC LIBRARY
413168B
ASTOR, LENOX AND
TILDEN FOUNDATIONS
B 1947 L

JENA: PRINTED BY FR. FROMMANN.

TO THE

MEMORY

OF

MORITZ VON BEURMANN

THE ZEALOUS BUT UNHAPPY

AFRICAN EXPLORER.

PREFACE.

When my late friend Moritz v. Beurmann returned from his first journey to Nubia and the North of Abyssinia in the year 1861, he brought with him a Tigré servant, Abu Bekr, whom he had engaged at Massowa, and who had accompanied him already on his travels in the northern boundaries of Abyssinia. During his stay at Neisse he introduced the clever young man to me, and as he spoke besides his native language, Arabic and, if I am not mistaken, Galla, I requested Beurmann to try, whether we might learn from him the general features of Tigré, of which at that time nothing was known in Europe. Our common exertions were not unsuccessful, and as our first questions belonged to some very usual Ethiopic words, we were soon able to state the general changes, which the ancient dialect had suffered in the modern pronounciation. After these first attempts we began a systematical examination, by which we hoped to obtain the outlines of a grammar, but here we had many difficulties to overcome. Not only did the rapidity of the pronounciation and the indistinct and even fluctuating character of the vowels present a great hindrance to an accurate orthography, but also the consonants especially

those of the S-class were spoken in different manners. Besides it was no easy task to obtain certain grammatical forms, especially those of the broken Plurals, for if we addressed a question to Abu Bekr, he often translated it litterally in Tigré instead of answering its meaning, or vice versa, and it always required great pains to make him understand, that we wished to hear the different forms of the same word. The results of these our common exertions will be found in the following grammatical sketch.

After having left Neisse M. v. Beurmann did not abandon the idea of collecting a vocabulary of the Tigré language, and so he daily wrote down those words, which he had heard from Abu Bekr, and as he was obliged to speak with him only Arabic he followed Humbert's Guide francais-arabe, asking always the Arabic word of Humbert and writing down the Tigré translation. Though he wished to obtain all those words in Tigré, which that Arabic vocabulary contains, nevertheless the preparation for his second expedition, which alas! had so deplorable an end, required so much time, that even he with all his extraordinary energy and zeal was not able to finish this work. So when he had started again on the day after Christmas 1861 in search of Vogel's remains with the firm intention either to cross the whole African continent from Benghazi to Chartum and Massowa, or never more to return, the materials he had collected were sent to me to be published.

I immediately prepared them for the press, arranged the vocabulary after the German Alphabet, added the Arabic words of Humbert, in order that mistakes, which scarcely could have been avoided, might more easily be detected, compared the modern words with the ancient, and lastly presented the whole to the German Oriental Society to be printed in their Journal. Though

the publication had been accepted, it was continually delayed, and so finally Munzinger's and d'Abbadie's vocabularies appeared together with Dillmann's Ethiopic dictionary, whilst the collection of Beurmann, who had been the first to prepare a work on the Tigré language, remained six years in the portfolio of the editor.

Under these circumstances, as the collection seemed too small to be published separately, I accepted with the greatest pleasure the kind offer of the Honourable Geographical Society of Leipzic, to whose members M. v. Beurmann had belonged, to receive the little work into their annual report, and this so much the more, as I regarded it as my indispensable duty to publish the only litterary remains of the late author. Just at the time when the following vocabulary was about to be printed, the English Abyssinian expedition was being prepared, and by an easy association of ideas I was induced to hope, that such a Vocabulary might possibly be at this moment of practical use, if it came early enough into the hands of the members of the Abyssinian expedition, who would find in it about one thousand very usual words of the most extended Abyssinian dialect. I therefore added the English words to the German series in a separate column, and wrote a more complete grammatical sketch than I had formerly done, to make the whole collection in some degree useful also to those, who have not studied another Semitic language. By the liberality of the Geographical Society I received a number of private copies of the vocabulary, which together with an English Index and the outlines of the grammar form the present volume.

Though nobody can be more convinced of the incompleteness and insufficiency of this first essay, than I myself, I hope, that even an incomplete sketch will do a better service than nothing,

and to those critics, who may be able to give anything better, I recommend the words of Saadi:

زنبور درشت وبی مروت را گوی
باری چو عسل نمی دهی نیش مزن

Say to the malicious and ignoble wasp:
If thou doest not give honey, do not sting.

Adalbert Merx, Dr. ph.

Jena, December 1867.

Thus much I had to say on the origin of the following vocabulary, but as it is at present the only remains of the unhappy traveller, who had collected it, I feel it my duty to join to this preface some notices of the life of a man, who was zealously devoted to the promotion of science and civilization, and finally murdered by one of those, whose gradual civilization was the primary object of all his exertions.

Charles Moritz von Beurmann was born on the 28th July 1835 at Potsdam, where his father occupied a high employment. Educated in the house of his father, who since 1840 was Governor in Chief of the province of Posen, he was afterwards entrusted to the care of Dr. Kiessling and his wife, of whose paternal kindness and love he always bore a most thankful memory. In 1850 he left Posen, and as he wished to enter into military service, he began his career in the Garde-Pionier-Bataillon at Berlin, after having passed the years 1850—53 as a pupil of the Royal Realschule. It is customary for Prussian artillerists and engineers to frequent a sort of military academy, the Artillerieschule at Berlin, and so did Beurmann, who in 1856 became an officer. In this school he acquired a considerable knowledge of geography, mathematics and physics, which afterwards enabled him to determine the astronomical position of the localities, he visited on his travels, and to sketch plans and maps with great quickness and accuracy.

The following tiresome days of garrison life in Luxemburgh, where the company of his comrades had often but little interest for him, produced within his mind the first glimpse of that idea, in the service of which he afterwards lost his life. Here he began to study the travels of different African explorers, and it was especially the great work of Dr. Barth just then appearing (1857), that excited his vivid interest. But he knew very well that for the noble and high but difficult task of an African journey a particular preparation and especially a wider linguistical education, than he could boast of, was necessary. So the young lieutenant, who in summer 1858 was sent to Neisse in Silesia, devoted all his free time to the study of Semitic grammar, and as he was endowed with rare talents for learning foreign languages he soon mastered the elements of Hebrew and Arabic. Studies of this kind were not favorable to his former inclination to a military career, and after three years of service, when he had abandoned it, he left Neisse and began in Breslau the special preparation for his first African expedition. There he certainly had many and difficult mental struggles to pass through, he felt the strong vocation to a life devoted only to scientific enterprise, and at the same time a filial respect to the wishes of a mother and a father, who trembled to think, that the life of their only son should be exposed to the inclemency of African climate and still more to the dull cruelty of African barbarians. Nevertheless, as Prof. Magnus informs me, under whose direction he continued his Arabic studies, he was inspired with a calm and settled enthusiasm for his great intention, and this gave him unfailing strength in his extraordinary exertions, for it is of course extraordinary, that in four months, during which he stayed in Breslau, he easily mastered an Arabic prose writer and had learned a good deal of Syriac too. The study of Ethiopic for the present was delayed, but afterwards I found him in some degree also acquainted with this language. Besides he participated in the operations of practical surgery, which he supposed might be possibly useful, and—it is

indeed astonishing, that in the evenings after a long day of toil he took the sledge-hammer and forged indefatigably with his black companions, as he also in the hours of the day began to learn the profession of a mason. In spite of all these exertions he never seemed to be weary, the great tenacity both of his mind and body overcame them all.

But what was his primary intention? It was by no means the expectation of romantic scenes in the hunting-grounds of Africa, which induced him to set out, he intended to carry out an idea, which the Rev. J. L. Krapf had uttered long before, viz. that the only way, by which Africa can be freed of the plague of rhazzias and slavery, and by which a better European civilization, than that of brandy and guns, can be procured for the poor negroes, is the foundation of a colony living upon the work of their hands, from which in the course of time a second and a third might issue, so that by degrees a long chain of such stations might be formed, which would serve as a solid basis for civilization, and what must precede it, for exploration of these unknown countries. Moritz von Beurmann had the immutable intention to spend in the service of this idea his considerable wealth as well as all his force.

So he set out for Egypt and Abyssinia in February 1860, but the political situation of the country hindered a wider extention of his journey, when he had reached Massowa, he therefore returned to Kairo. His second expedition succeeded better, he was able to cross the country of the Bogos, to visit Kassela, Chartum &c. and in June 1861 he returned to Germany, This first attempt corroborated his views, and he soon set out a second time in search of the relics of the unhappy Vogel 26th Dec. 1861 to obtain by this means the moral, pecuniary and scientific assistance of German learned societies for his further intentions. Many unfavorable circumstances hindered little excursions, so he could

not reach Waganga, as he intended, but in spite of bad luck and illness he arrived at Kuka in the beginning of September 1862, whence he made a visit to Yacoba and to the country of the Marghis, though with considerable sacrifices. His last letter from Kuka of the 24th Dec. 1862 informed Dr. Barth of his intention to leave this town for Kanem on the 26th Dec. but the march was soon interrupted by an attack of his servants, who robbed him at two days' distance from Kuka, and after a second return there, he left it again and for ever in the first days of January 1863 against the direct wishes of the Sultan, who earnestly sought to hinder this dangerous undertaking.

The unhappy man arrived at Mao, about a five days' journey from Wadai in the beginning of February and here he was murdered, it is uncertain whether by a direct order of the Sultan of Wadai or by the private cruelty of an avaricious Governor, though the former may be more probable. After the account of a native of the Kanem, who gave this report to Mr. G. Rohlfs in Kuka, the Governor requested him to visit a town near Mao with the intention of having him killed by his companions there or on the road in the night. The courage of the traveller frustrated this diabolical plan, one of the three assassins was wounded in the struggle following the attack, the two others fled, but Beurmann himself, who had no choice but to returne to the Governor of Mao, in the house of this wretch received the deadly blow, where defence was hopeless and escape impossible.

The hope expressed by Dr. Barth of obtaining a portion of his papers and collections has failed till now and presumedly will fail for ever.

Moritz von Beurmann was a tall slender man, with light colored hair; his grey eyes, his vaulted forehead and his fine straight nose showed a high and quick intellect, his small lips be-

trayed a tenacious energy, and the natural force and the exercise of his muscles enabled him to undergo considerable fatigues. After his first Abyssinian expedition he had suffered very much from the fever.—

His noble zeal brought him a second time into the interior of Africa and here he fell, one more German sacrifice for science and civilization. Voluit quiescit.

REQUIESCAT IN PACE.

The old language of Ethiopia has not entirely disappeared, there still remain two dialects of it, the Tigriña and the Tigré, which are spoken through the northern part of Abyssinia, besides the Amharic language, which prevails in the southern provinces lying between the Tacazzé, the Abay and the kingdom of Shoa. The similarity of the Tigré language to the old Ethiopic dialect is much greater than that of the Amharic tongue, therefore the grammatical sketch, which we propose to give, is founded on the Ethiopic grammar as well as on the materials of the following Vocabulary, which contains about 1000 words and phrases after the pronounciation of common people near Massowa. Besides I have made use of Munzinger's Vocabulaire de la langue Tigré, which forms an appendix to Dr. Dillmann's great Ethiopic dictionary. As I can dispose only of very scanty materials, the reader will not exspect anything perfect, nevertheless I hope, that even such a small compilation, as I am enabled to give, will prove in some way fit for practical use, and this hope induced me to publish my materials in such a form.

The Tigré language extends over the northern boundaries of Abyssinia fróm the Red Sea to the Gash, and after the accounts of the renowned traveller W. Munzinger the nations, which use it, are the following:

1, The inhabitants of the Dahlak islands, 2, the people in the plain of Samhar, 3, the Habab, 4, the Mensa, 5, the people

of Gümmegan, 6, the tribe Bedjuk, 7, the Maréa, 8, the Beni ǝAmr, 9, the 'Algeden, the Sabterat, the Hallenga. Besides these tribes also the Bogos, the Takué and the Barea, speak and understand Tigré, though they have a language of their own. The finest pronounciation is found with the Habab.

The language has no written litterature, there are only rhymed popular songs, which are handed down by word of mouth.

As it would be entirely impractical to employ the Ethiopic or rather the Amharic letters in our transcription, because their number amounts to 251, we write in this sketch as well as in the Vocabulary all words with Roman letters, and we observe once for all, that *ch* expresses the sound of a thick rough *h*, German and Scotch *ch*, that *g* has always the sound of *g* in *gold* and *gild*, that *sch* has the sound of English *sh* (ship), and that the vowels *a, e, i, u* are to be spoken like *a* in *father*, (*e*) *ai* in *vain*, *i* in *dim*, *u* in *full*. Final *e* is always to be pronounced, and *w* is always to be pronounced as *v*.

With respect to the single consonants we notice, that the Labials *b* and *m* are often negligently pronounced, so that it is difficult to state whether the true sound is *m* or *b*. Thus for instance the Arabic *medâd* ink is spoken *bedâd*, *mirsa*, anchor, *brússi* and the old Ethiopic *sagâm* is changed into *schéngeb*, left.

Out of the Palatals, *ḳ* (Qaf.) and *g* are no more distinguished in the same way as in the Arabic dialect of Egypt. The old Ethiopic *wadka* in Tigré sounds *wadga* and even *wotcha*, to fall, and the Arabic *kadûm* is spoken *gadûm*, axe. On account of this pronounciation we express the *ḳ* (Qaf.) by *ġ*.

Also the two different *ṭ* and *t* are not accurately pronounced, no difference between them being perceptibe, the *t* at the end of words, especially the Feminines, has the weak sound of English *d*. So instead of *zibdet* people say *zibded*, butter.

The three old Gutturals *h*, *ḥ*, *ḫ*, are spoken like a thick and rough *h*, words once distinguished by these different aspirates, have now the same sound. The different old sounds Alf ', the

spiritus lenis, and Ajin ʾ, a deeper guttural sound, are entirely the same in the modern pronounciation, *sâsda* white, is spoken like *sâda*, from the old *basâwes* sorcery proceeds *bosâ'i*, the sorcerer, and *'angues*, marrow is to be pronounced *'inge*.

The emphatic Sibilants Saddai and Sappa of the old language, which already in the old Ethiopic pronounciation undergo frequent changes, are pronounced in different manners, sometimes they have the sound *dsch* (as *g* in gentle) and the old word, *ṣēwĕ* salt, *'asbâst* finger, sounds to day *tschaiwa*, *cdschabét*, afterwards they are spoken like *tz*, and the old form *ṣēnā* smell, is now changed into *tzéna*. Also the Arabic *bêḍ*, egg, in the vocabulary is once rendered by *bèt*, another time by *bêdsch*.

Exemples of the change of *l* and *n* are *nesál* language instead of *lesán*, *zelâm* rain, instead of *zenâm*, *sselām* a camels hump instead of *ssenām*.

I. After these general remarks we enumerate the absolute forms of the personal pronouns. They are

	Sing.		Plur.	
I,		ana	We	nehna
Thou	mascul.	enta	You	entum
	fem.	enti, entissi	?	
He		hotu, hu	They mscl.	hotum
She		heta	fem.	hetum.

II. As in all Semitic languages also in Tigré absolute forms of possessive pronouns do not exist. Instead of them some syllables, which are derived from old pronominal forms are affixed to the end of the substantives. In the vobabulary I find the affix of the first person *iye*, of the second msc. *ka*, of the third msc. *hu*, fem. *ha*, and as these forms agree entirely with the affixes of the old Ethiopic language, I give also the terminations wanting in the vocabulary, but marked with a cross, to show by this, that their form is a conjectural one, which possibly is to be corrected.

These forms are:

Sing.

1st Prs. ..... *iye*

2d Prs. mscl. .... *ka* fem. †*ki*

3d Prs. mscl. .... *hu* fem. *ha*.

Plur.

1st Prs. ..... †*na*

2d Prs. mscl. .... †*kému* fem. †*ken* [1])*?*

3d Prs. mscl. .... †*hómu* fem. †*hon?*

The preceding forms are affixed to the end of the substantives, and by this rise the following forms e. g. of *ummu*, mother.

Umm*iye* my mother	†Ummu*na* our mother
Ummu*ka* thy mother mscl. †Ummu*ki* thy mother fem.	†Ummu*kem* your mother
Ummu or his mother †Ummu*hu*, Umm*eyu* Ummu*ha* her mother	†Ummu*hom* their mother.

According to the analogy of the old language it is to be exspected, that the same affixes are joined to the plurals of substantives, but as the vocabulary does not afford examples, from which we may judge of the changes in the vocalism of them, we do not propose doubtful conjectural forms.

III. The verbs seem to have but two tenses, the Preterite, which is used for the past times, and the *Aorist* or *Imperfect*, by which the present and future times are designed. In the Amharic language there exists a much greater variety of forms, but the Tigré has preserved the simplicity of the old Ethiopic dialect.

IV. The terminations of the Preterite are the following:

---

[1]) As in the verbal flexion the 2d prs. fem. Plur. is now lost, perhaps the affix *ken* too is no more in use, and instead of *kému* people may drop the last vowel and speak *kum*. The same is to be said of *homu* and *hon*. This is so much the more probable, because also in the Amharic language the feminines are abandoned.

Sing.			Plur.		
3d Prs.	mscl.	...	3d Prs.	mscl.	*u* (*o*)
	fem.	*at*		fem.	*a*
2d Prs.	mscl.	*ka*	2d Prs.	mscl. and fem.	*kum*
	fem.	*ki*			
1st Prs.		*ku* (*ko*)	1st Prs.		*na*

These terminations are added to the crude form of the verb, which is found in the third Prs. Singl., whose last vowel *a* or *e* is always dropped before them. Besides the personal pronouns are put before the forms of the verbs, and the whole scheme of *gésa to go* is the following[1]):

Sing.

3d Prs.	mscl.	hotu gés*a*	He is gone[2]).
	fem.	heta gés*at*	She is gone.
2d Prs.	mscl.	enta gés*ka*	Thou art gone.
	fem.	enti gés*ki*	Thou art gone.
1st Prs.		ana gés*ku*	I am gone.

Plur.

3d Prs.	mscl.	hotum gesú or gesó	They are gone.
	fem.	hetum gesá	They are gone.
2d Prs.		entum gés*kum*	You are gone.
1st Prs.		nehna gés*na*	We are gone.

V. Verbs whose original old from terminated in *ya* in the third person mscl. Singl. as e. g. *ré'eya*, to see, which is now a days pronounced *rā*, contract the *ay* or *ey* before the personal termination in *é*, and in this way arise the forms: *rā* he sees, †*re'eyat* she sees, *re'éka* thou seest, *re'eko* I see &c. and so from *halai* to sing is derived †*háleyat*, *haleka* &c. The analogy of the old language would induce us to conjecture, that those verbs, which terminated in *wa* in the old language, contract the

[1]) The simple form of the verb is always the third person Sing. Pret. which is written in the Vocabulary, but in the English and German words we note always the Infinitive because it is the shortest form in our languages.

[2]) In the old Ethiopic language the word is spelt *geɔza*.

syllable *aw* in *o*, so that from the modern *ssachá* to awake (properly *ssachawa*), proceeds *ssachóku* I awake, but as a great number of these verbs have evidently changed their original *wa* in *ya*, it is more probable, that they have an *e* before the personal terminations, and consequently that the form is *ssachéku*, *ssachéka*. So the modern *halé* to be, 1st Prs. sing. *haléko* answers to an old halawa and haloku.

Verbs, whose second and third consonants are the same, sometimes preserve them both, especially in the derived conjugations comp. paragr. XI, sometimes they are contracted into one e. g. *chámma* to be sick (instead of *chámema*) and in these verbs, as it is to be presumed after the analogy of the old Ethiopic language, the forms *chámmat*, *chámmu*, *chámma* [1]) will always be contracted, whilst in *chamámka*, *chamamki*, *chamamku*, *chamámna* [2]) the double consonant will be audible.

VI. The Aorist or Imperfect Sing. was formed in the old language by the Prefixes *yĕ* 3d prs., *tĕ* 2d prs., *ĕ* 1st prs. In the Plural the 3d and 2d prs. added *u* to the cerresponding forms of the Singular, the first had the Prefix *nĕ*. Besides a change of the vowels took place. In the modern dialect the prefixes *yĕ* and *ĕ* are apparently abandoned, and thus proceed the following inflexions of *gésa* he is gone:

	Sing.	
3d Prs.	hotu ge'ĭsch (instead of yegəáz)	He goes msc.
2d Prs.	enta *ta*ga'*t*sch	Thou goest msc. (fm.?)
1st Prs.	ana ga'*t*sch (*e*ga'*t*sch?)	I go.
	Plur.	
3d Prs.	hotum ge'ĭsch*u*	They go msc.
2d Prs.	entum *te*ge'ĭsch*u*	You go msc. (fem.?)
1st Prs.	nehna *ne*ge'*t*sch	We go.

[1]) Their personal termination begins with a vowel.

[2]) Where the termination begins with a consonant.

VII. With respect to the mutual change of the vowels in the Preterite and the Aorist we repeat the rule of the old Ethiopic language, which certainly will form the basis of the changes in the modern dialect. The general law is very simple: 1st verbs, whose second consonant [1]) has the vowel *a*, change it into *e*, 2d verbs, whose second consonant has the vowel *e*, change it into *a*. Thus from the old word *kábara*, he has buried, is formed *yekbér* he buries, of *lábesa*, to put on (clothes) *yelbás*. — But as in the modern pronounciation the old *a* is often changed into *e*, whilst the old *e* (the sixth vowel) is now spoken *ö*, *ü*, *i* or *e*, the mutual relation between the characteristic vowels of both the tenses cannot but have suffered many alterations, and possibly the Aorist of the modern *gabre* to bury and *lebsa*, to put on, is *hotu gbür* or *gbör*, *hotu lbés*.

VIII. Words beginning with *w* like *worréd* to descend, *wodge* to fall, in one of both the forms of the Aorist drop the *w* in the old language and form *yerád*, *yedak* from *wárada* and *wádeka*, in the other they preserve it *yewárd*, *yewádk*. As to the modern dialect I cannot point out, in what manner these verbs are to be inflected.

IX. Besides the above mentioned form of the Aorist there exists still another, where the syllabe *igl*, *egl*, *gel* is put before the verbal forms [2]), to which is joined the syllabe *tu*. I am of opinion, that this formation may serve to express our Future, but this is not certain. The forms I have heard are the following, and here the prefixes *i*, *ye* and *e*, Nr. VI, are possibly preserved:

---

[1]) For these, who have not studied any semitic language, it is necessary to observe, that all roots consist of 3 consonants, and therefore one may always correctly and clearly speak of the changes of the vowel, following the first or the second consonant.

[2]) But this syllable is wanting in the 2d prs. Sing. and 1st prs. Plur., and it seems indeed not to be essential to the inflexion. The final *tu* is wanting too in the first person of the Singular. The latter has a demonstrative character, but of the meaning of *egl* I am not able to state anything.

Singular.

3d Prs. hotu gel-egís-tu (perhaps) he will go &c.
2d Prs. enta tegís-tu
1st Prs. ana igl egis.

Plural.

3d Prs. hotum egl-igesu-tu
2d Prs. entum igl-tigisú-tu
1st Prs. nehna negis-tu.

X. The Participle past is formed by the insertion of *u* after the second consonant, and *beschúl* means cooked from *baschla* to cook, *tabúss* roasted from tabsa to roast, *mulú'* full from *mél'a* to fill [1]). Verbs terminating in *ē*, which is contracted out of the old *ay*, as *chasé* to betroth (old hasaya), had in the old language the form *cheséye*, which has been contracted into *chesé*, the betrothed (masc.) the Fem. of which is *chesit*, contracted out of *cheséyet*.

The Imperative of intransitive verbs has *a* after the second consonant e. g. *traf*, stay, rest, from *tarfa* to rest, to remain, transitive verbs will probably insert an *e*. In the Plural the Imperative takes the termination *u*, if addressed to a woman in Sing., the termination is *i*. e. g.

nā come. Fem. *nasi*. Plur. *nasu*.
inka take. „ *inki*. „ *inku*.

The Infinitive is formed by the insertion of *i* after the second consonant and so *ge'isch* would be its form [2]).

XI. In the preceding paragraphs we spoke of the verbs in their most simple form and explained the derivation of the Tenses, Moods and Persons, as far as we were able, here we have still to

---

[1]) The old vocalism of this Participle was *e* and *u*, as it is seen in *beschúl*, but here the modern pronounciation has the general tendency to deepen the *e* of the first syllable into *u*, so that mulú' is spoken instead of melú'.

[2]) From my materials I cannot judge of the other form of the Infinitive, which in the old language is derived from this form by addition of *ôt*. Such an *ot* in Tigré probably would have been preserved, so that the second Infinitive would be *ge'ischot*. Indeed there are many nomina actionis or Infinitives derived by means of *ôt* in Munzinger's Vocabulary, e. g. *tserôt* health of *tseré* to be limpid.

treat of those formations, by which the original meaning of the not augmented verbal root is subjected to certain slight modifications, and we observe in general, that these modifications, as they are produced by the same etymological means, have always the same sense [1]).

A. The first modification is produced by doubling the second consonant or lengthening the vowel of the first into *ā*. Forms with a doubled second consonant are passives, and from *regze* to wound consequently *reggeze* is derived which means *to be wounded*, from *semǝa*, to hear, *semmeǝa to be heard*. Forms with a long *ā* after the first consonant are intensives, and in translations into European languages this modification of the sense is to be rendered in different manners, as e. g. *telme* means to injure and *tāleme* the same or rather, to injure violenty, and *ganche* to look, but *gâneche* to look attentively. There are verbs, which are used only in this intensive form as *schâfefe* to fight, other words have a different meaning in the simple and in the intensive form, as *degme*, which means in this simple form *to repeat*, whilst the intensive form *dâgeme* is to be translated *to relate, to narrate*.

B. By prefixing an *a* to the simple form a causative signification is a produced, which we are obliged to translate by another word, than the simple root. So *gancha* is *to see, to look*, but *'agneche* means to cause to look, *to show, belǝā* is *to eat*, but *'ablaǝ* means to cause to eat, *to give food to*.

C. By prefixing the syllable *te* or *ta* to a verb in the simple form as well as with a doubled middle consonant or a long first vowel forms are produced, the signification of which is either reflexive or passive. The former signification is indeed the primary, and the passive meaning is derived from it, but in both the senses this form is often used. So from *gabre* to bury is derived *tegabbere* (with a doubled consonant), in the sense of *to b*

[1]) The contents of this paragraph are almost all borrowed from Munzinger's Vocabulary.

buried, which otherwise is also expressed by *gabbere* itself, and from *lögme*, to bridle, proceeds *teleggeme* to be bridled. Examples of the reflexive or rather reciprocal use of this from are *teschâfefe* to fight one against another, from *schâfefe* to fight and *tegâneche*, to look one at another, from *gâneche* to look attentively. Sometimes the simple and the compound forms have nearly the same significations, though there is always a slight modification. Thus *chellene* and *techellene* means to think, to imagine, but the former may be translated more accurately by *penser*, the latter by *s'imaginer*.

D. Also from this reflexive or passive form a new Causative may be derived by a prefixed *a*, and such new words have almost the same sense as the simple Causatives with this slight modification, that often also a reflexive sense is involved in them. So e. g. *techâlebe* means the cow has been milked, and therefrom comes *atchâlebe* to order, to cause that the cows are milked, without a reflexive modification, but from *sarga* to steal is derived besides *asraga*, to order, to cause to steal, a second form *atasraga*, which means, if we analyze it rigorously, to cause to steal for one's self.

E. After these remarks the following scheme of this whole derivation will be clear; as we have not all forms derived from the same word, we choose different verbs.

Simple form to look *gancha*	Passive to be seen *ganneche*	Intensive to look attentively *gânecha*	
to show *agneche*	? [1])	?	I. Causative
to translate *tergeme*	to be milked *techallebe*	to look one at another *tegâneche*	Reflexive
to cause to be saddled *atamseke* (root *maske*)	to cause that somebody shows himself foolish *atgellele* (from gellele)	to cause the cows to be milked *atchâlebe*	II. Causative Reflexive.

[1]) The signification of this form with a doubled consonant being almost passive, I doubt wether there are Causatives of it.

F. Besides these most usual forms, there are still other derivations like *antaltala*, to hang up, to suspend, with a prefixed *an*, which has its corresponding form in the old Ethiopic dialect and like *tasarâ'rege*, to rob one another, which is a new Intensive from † *tasarrege*, but here we omit them because it is not our intention to compare the modern and the ancient Ethiopic dialect.

G. The inflexion of these derived verbs is the same as that of the simple form, as far as it is produced by the personal affixes or prefixes, but of the changes, which the vocalism undergoes, as we may exspect according to the corresponding old forms, we are not able to say anything.

H. The personal pronouns depending on a verb are added to it in the form of affixes, and though I cannot but borrow their form by conjecture from the old language, nevertheless I enumerate them on account of their practical importance. In fact it is possible, that they may have suffered some changes.

They are the following:

Sing. 1st Prs. me; 2d Prs. m. 2d Prs. f. thee;
ni *ka* *ki*
3d Prs. m. him; 3d Prs. f. her;
ku, o, u *ha, a*

Plur. 1st Prs. us 2d Prs. you 3d Prs. them
na † *kum* (old *kému*) † *om* † *hom* (old *homu*).

By the composition of these affixes with the verb, such forms as the following would proceed:

regzeni he wounded *me*		*regzena* he wounded us	
regzeka „	„ thee	*regzekum* „	„ you
regzo „	„ him	*regzom* „	„ them.

As we give this whole paragraph only by conjecture, we do not enter into further details.

I. The vocabulary of M. von Beurmann contains but a small number of verbs, therefore the following catalogue of some very usual words, which we take from Munzinger and d'Abbadie, may

serve as well to complete the vocabulary as to illustrate the verbal derivation.

To approach *gerbe*, Caus. *'agrebe*, *'atágrebe*, to cause to approach to bring, to conduct, Refl. *tegárebe*, to approach mutually.

To augment *'abzacha*, Caus. of *bazcha*, to be much.

To bend, to descend, *denne*, Caus. *'adnene*, to cause to descend.

Black, to grow, *tselme*, Caus. *'atsleme*, to blacken.

To bleed, to let blood, *chagme (hegiam)*, Pass. *chaggeme*, *tachággeme*, to suffer a phlebotomy.

To bridle *lögme*, Pass. *teleggeme*, to be bridled.

Bright, to grow, *tseré*, Caus. *atsré*, to brighten. The Infinitive or nomen actionis *tserót* means health, the Participle *tsuruy* clear, sound.

To bury *dafne* or *gabre*, Pass. *daffene*, *gabbere*, *tegabbere*, Caus. *'agbere*, to cause, to order to bury.

Captivate *mâreke*, Pass. *temâreke*, to surrender.

To carpet, *nadsfe*, *nâdsefe* and *'andsefe*.

To circumcise, *koschbe*, Pass. *koschschebe*.

Cold, to be, *börde*, Caus. *'abrede*, to make cold, Caus. Refl. *'atbârede*, to cool, to calm.

To conceal *setre*, Pass. *settere*, Caus. *'astere*, to cause to conceal.

To counsel *gemse*, Pass. *gemmese*, to take advice, Caus. Refl. *'atgâmese*, to bring to reason.

To cut *batke*, Pass. *batteke*, to be cut, Caus. *'abteke*, to cause to cut.

To deny *nakre*.

To desire, seek, *chazé*, Caus. Refl. *'atchazé*, to cause to seek.

To dream *chölme*. *techâleme*, *'atchâleme*.

To dress *lebse*, Pass. *lebbese*, Caus. *'albese*, to cause somebody to put on his clothes.

To drink *seté*, Pass. *setté*, it has been drunk, Caus. *'asté*, to give to drink.

To eat *belʒa*, Pass. *bellʒa*, Caus. *'ablaʒ*, to give food to.

To end, finish *'atmeme*, Caus. of *tamme*, to be perfect.

To fall *wodga*, Caus. *audaga*, to overturn.

Far, to be *rachġe*, Partc. *ruchuġ*, far.

To fasten *chadsdse*, Pass. *chadsdsedse*, Caus. Refl. *atchadsdsedse*.

To fear *farche*, Caus. *'afreche*, *'atfâreche*, to frighten.

To fight *schâfefe*, Rec. *teschâfefe*, to fight one against another.

To find *rekbe*, Pass. *rekkebe*, *terekkebe*, Caus. *'arkebe*, to cause to find, Rec. *terâkebe*, to find one another, *'atrâkebe*, to cause to find one another.

Fill, *mel'a*, Pass. *mell'a*, Caus. *'amlā*, to fill.

To fly *harbe*, *'athârebe*.

Foolish, to be, *gellele*, *tegellele*, Caus. to cause that somebody shows himself like a madman *'atgellele*.

To forget *resʒa*, *teresʒa*, Caus. to cause to forget *'atrasʒa*.

To give *hebe*, Caus. *'athebe*, to cause to give.

To hear *semʒa*, Pass. *sámmeʒa*, Caus. *'asmaʒa*, to cause to hear = to tell.

Hidden, to be, *chab'a*, Refl. *chabb'a*, *techabbe'a*, to hide one's self, Caus. *'atchab'a*, to hide, to conceal.

Humid, to be, *lasse*, Caus. *'alsese*, to make humid, to soak, to steep.

To injure, *telme*, *tâleme*.

To kill *ġatla*, *'ataġtele*.

To kneel (of camels) *'abreke*, *'atâbreke*.

Large, to be, *tafche*, Caus. *'atfeche*, to enlarge, to extend.

To look *gancha*, Caus. *'agneche*, to show, Pass. *ganneche*, to be seen, Intens. *gâneche*, to look attentively, Refl. *tegânecke*, to look at one another.

To make *wodé* (old *wadaya*), I have made *wodéku*, Caus. *'audé*, to cause to make.

To milk *chalbe*, Pass. *challebe*, *techallebe*, Caus. *'atchâlebe*.

To number, to count *ʒälbe*, Pass. *ʒällebe*, *teʒällebe*, Caus. *'atʒâlebe*, to cause to count.

Open, to be, *fatcha*, Pass. *fattecha*, Caus. *'afteche*, to open, Refl. *tefateche*, to declare war (to open one against another).

To pack up *lâdede*.

To pass by *chalfa*, *ɜüdde*, Pass. *challefe*, *teɜüdde*, Caus. *châlefe*, *'atchâlefe*, to cause to pass by, Nom. *müɜdéi*, passage.

Peace, to make *taɜarrege*, *ɜaré*, Caus. *'atɜârege*, to cause to make peace, to reconcile.

Perfect, to be, *tamme*, comp. to end.

To praise *chamde*, Pass. *chammede*, Caus. *'atchâmede*.

To relate *dâgeme*, Pass. *tedâgeme*, Nom. *dögem*, story.

To remove *'archege*, *'atrâchege*, Caus. of *rachge*, to be far.

To repeat *degme*, Pass. *deggeme*.

To rest, stay *nebre*, Caus. *'anbere* to cause to rest, to entertain.

To rub, scrape *dâkeke*.

To saddle *maske*, Caus. *'amseke*, *'atamseke*, to order to saddle.

To seal *chatme*, Pass. *chatteme*.

To seize *dsabte*, Pass. *dsabbete*, Caus. *'adsbete*.

To sicken *chamma*, Caus. *chömmeme*, to cause to be sick.

To speak *tezârebe* from *zerbā* word.

To spy *ɜéyyene* from *ɜain* eye.

To steal *sarga*, Pass. *sarrege*, Caus. *'asraga*, *atasraga*, Recipr. *tesarârege*, to steal from one another.

To suspect *chamé*, Pass. *techammé*.

To swear *mächle*, Caus. *'amchele*, to cause to swear, to conjure.

To think *chellene*, *techellene*.

Thirsty, to be, *ɜeyeke*, *tɜeyeke*.

To tire, to fatigue *ɜatbe*, Pass. *ɜattebe*, to be tired.

To translate *tergeme*.

To wound *regze*, Pass. *reggeze*, *tereggeze*, Caus. *'atrâgeze*; to wound to death *delme*, Pass. *delleme*.

An example of the preserved ancient derivation by means of *asta* is *'astachalleme* nocturna seminis effusione pollutus est.

The personal inflexion of these derived forms is the same as that of the simple verbs and the Imperf. of *'āmara* he knows, is e. g.

Sing.	Plur.
3d Prs. m. hotu 'ămir	3d Prs. m. hotum 'ămirᵘ
2d Prs. m. enta *ta*'ămir	2d Prs. m. entum *ta*'ămiru
1st Prs. c. ana 'ămir	1st Prs. c. nechna *na*'ămir.

XII. The nouns of the Tigré language have two genders viz., masculine and feminine and two numbers, Singular and Plural. The different means, by which nouns are derived from the roots of the language, as a prefixed *ma*, an affixed *i*, *awi*, various changes of vowels, cannot be explained here in short, even if the collection of words should prove to be sufficient for such a task, because an acquaintance with the old Ethiopic language would be indispensable for a full understanding of it. Thus we are contented with an explanation of the forms of the gender and the number, which we shall give in the following paragraphs.

XIII. The masculines are not distinguished by a particular termination and *semu*, the name, *abu*, the father, *bassel*, the onion are masculines. On the other hand feminines have the termination *t* with vowels *at*, *ut*, *et*, *ot* and *it*, whose *t* has a very weak sound like English *d* [1]), and consequently *ganschid*, the halm, *kenkennit*, the paroxysm of the ague, *maǧbaret*, the burial place, *chesît*, the betrothed fem., contracted from *cheséyet*, msc. *chuséy*, the betrothed msc., *magzemit*, the penknife &c. are feminines. So *begéɜ* means the ram and *begaɜĕt*, the sheep, *adig*, the ass, *edgit*, the she ass.

Examples of adjectives are the following: *hankisch*, lame, f. *hankischéd*, *dabass*, humpbacked, f. *dabassid*, *ɜo-ur*, blind, fem. *ɜo-urít*, *saɜîd*, happy, *saɜîdét*, *ɜâgil*, clever, *ɜâgilét*. Words whose second and third consonants are the same as *chemúm*, sick, seem to contract them, the feminine of this form being *chemmet*. Thus one says *ente chemúm*, thou art sick, if spoken to a man, but, *entissi chemmet* if spoken to a woman. Besides the formation

[1]) On account of this peculiarity in the vocabulary, which gives the actual pronounciation, *d* is often written, where etymological reasons would demand a *t*.

of feminines by means of an affixed *t*, there is still the other way by the change of the second vowel *i*, sometimes also *e*, into *a*. Thus for instance are derived

ssəədu white f. of *ssəəde*
hamelmal yellow f. of *hamelmil*
gayach red f. of *gayech*
achdar green f. of *achder*
tsalam black f. of *tsalîm*
galâl easy f. of *galîl*.

A very unusual form, which cannot be explained by the comparison of the old Ethiopic language, is *eschraktere*, which was said by M. von Beurmann's Tigré to be the fem. of *eschrak* squinting.

Though the language by means of these two formations, viz. the affixed *t* and the change of the vowel, was able to mark accurately all feminines, this has not been the case, and many words, which are feminines, have no external sign of the gender, as e. g. *ummu* mother, and on the other hand also masculines have the feminine termination *t* in Sing. and in Plur. So *tabāət*, a male, has the form of a feminine, notwithstanding which *ferás tabāət* means a male horse, a stallion.

XIV. With respect to the formation of the Plurals we remark, that the two different ways, by which the old language formed its Plurals, are preserved. So Plurals are derived as well by a termination, as by a change of the whole vocalism of the respective Singular forms.

1st The termination of the Plural of masculines is *ān*, *ēn*, so *tabəəēn* men from *tabāə*, male, strong.

2d The Plural of feminines is formed by adding the termination *ât* to the Singular, e. g. *mabél*, widower, the second husband of a woman Pl. *mablāt*, *chessit*, bride (contracted out of *chesséyet* = *chessúyet*) Pl. *chessuyât*. *'akán*, place, Pl. *'akānát*, *əain*, eye, Pl. *əaintát*. I am disposed to believe, that this termination is also pronounced *ôt* and even *ût*, comp. Nro. 3.

The same feminine termination is used also for masculine nouns, which design an employment, a title &c. So the Plural of *wakîl*, the trustee, governor, is *wakîlât*, of *marʒâwî* the bridegroom, *marʒawitât*, where a feminine *t* is added to the form of the Singular, *marʒâwî(t)*.

3d Some words, as far as we have been able to ascertain, almost always names, by which relation and kindred are designed, join a second termination *atsche* to the simple and regular form of the Plur. fem., which is sometimes in this case pronounced *ôt*. So from *abu* father proceeds a plural *ab-ot-átche*. The termination *atsche* is nothing but a corrupted modern pronounciation of *ât*, which is also to be found in the amharic termination *otsch*, and even in the singular *ʒammetsche* aunt, sister of the father, instead of *ʒammet*. Therefore forms like *ab-ot-atsche* properly have a doubled Plural termination, which is produced by a repetition of the same inflexion, that in the second place has suffered a very natural change of pronounciation [1]). Examples of this form of Plurals are:

Sing.	Plur.	
'ummi mother	'umm-ăt-átsche	
bismaʒe grand-son	bismʒ-ăt-átsche	
ʒammetsche aunt	ʒamm-ôt-átsche	sisters of the father.
châlétsche aunt	chal-ôt-átsche	sisters of the mother.

But on the other hand there are also words, which have the same doubled termination, without the change of the final *t* in *tsche*, so that the repetition of the same termination is quite doubtless. After the final *t* a slight vocalic sound is to be heard, and its change into *tsche* is to be attributed for linguistic reasons to the influence of this sound. Examples are:

Sing.	Plur.
naʒáltă sister in law	naʒalt-ôt-ată
talakmă brother in law	talakm-út-ată

[1]) Also in Arabic there exist secondary forms of Plurals, which are derived from primary Plurals.

Sing.	Plur.
'anif nose	'anf-ót-át
dáġa fog	daġ-ót-át
gáne a foreigner	gan-ót-át.

So much may be said of the formation of Plurals by means of an affixed termination.

XV. The second way, in which the language forms the Plural, is a change of the whole vocalism of the word, besides in some Plural forms produced by this derivation the feminine *t* is added to the word.

It will be the most simple way to follow in the explanation of these so called „broken Plurals" the custom of the Arabic grammarians, who take one certain root, consisting of three immutable consonants, from which they derive all possible forms by the legitimate changes of the vocalism, without any regard to the real occurence of the forms themselves, the whole being nothing but a scheme of derivation. Therefore we choose the root *l-b-s*, which means generally *to cover* and in its special sense *to put on clothes*.

1. The most simple form of a broken Plural in the ancient Ethiopic language takes an *ă* after the second consonant and an indistinct short vowel *e* after the first. In the pronounciation of the modern dialect the indistinct vowel receives different colors as *ö*, *a* the second *ă* is often lengthened into *ā* so, that the schematical form *lĕbás* may now be spoken also *löbâs*, *labâs*. Words which take this form are:

Skin,	*ġorbet*,	Plur.	*ġerâb.*
Rock,	*balqât*,	„	*balâq.*
Sandal,	*'ösn*,	„	*'asân.*
Ear,	*'özn*,	„	*'azân.*
Ream for fastening the sandals,	*scherket*,	„	*scherâk.*

Words, which have lost in the Singular their third radical, which is always either *w* or *y*, generaly preserve it in the Plural,

though it may produce together with the preceding vowel a diphthong *éi*. Examples are:

Hand *'id* (root 'dw) Pl. *'idéi* instead of 'edaw [1]), 'edau.

Tree *ɔetsch* (root ɔsw) Pl. *'etschai* instead of ɔetschaw, ɔetschau.

Mouth *'af* (root 'fw) Pl. *'aféi, 'afedsch* properly 'afaw [2]).

2. The second form of broken Plurals takes a long *ā* after the second consonant and a short *ă* before the first. The scheme is *'albâs.*

Ex. c.	Camel,	*geml,* Plur.	*'agmâl.*
	Cloth	*lebs,* „	*'albâs.*
	Knee	*börk,* „	*'abrâk.*
	Root	*sürr,* „	*'asrâr.*
	Dung	*schiffer,* „	*'aschfâr.*
	A pair of oxen	*tsumid,* „	*'atsmâd.*
	The second wife of a man, whose first is still living	*temer,* „	*'atmâr.*

Those roots, whose second or third consonant was *w* or *y*, which is almost always contracted with the preceding vowel *a* into a diphthong *ô* or *ê*, restitute the *w* or *y*, which cannot be contracted, if it is followed or preceded by a long *â*. Thus e. c. the Plural of *gôr*, neighbour, which is contracted out of *gawr*, is *'agwâr*, and *leché* jaw-bone, from the root *l-ch-y*, has the Plural *'alchāi.*

Examples:	Saddle,	*kôr,* Plur.	*'akwâr.*
	Nerve,	*tôt,* „	*'atwat.*
	House,	*bêt,* „	*'abyât.*
	Tooth,	*nîb* (naib) „	*'anyâb, (ainâb).*
	Sword,	*seif* „	*'aschyâf* or *'aschâf* [3]).

3. The third form of the broken Plural shows a long *û* instead

---

[1]) Comp. what has been said p. 10. V of the change of an ancient *w* into a modern *y*.

[2]) The consonant *dsch* like *j* and *dg* in *judge* is a product of the original *y* in the same way as the sound of *j* in judge.

[3]) The *y* has been absorbed by the *sch*.

of the long *â*, which constitutes the character of the second. It's scheme therefore is *'albûs*.

Examples: Foal *möchr*, Fem. *möchret*, Pl. *'amchûr*.
Ostrich *segén, sagano*, „ *'asgûn*.
Root *ġörd*, „ *'agrût*.
Horn *ġarn, ġerr*, „ *'agrûn*.
Ass *'edig*, „ *'ădûg* instead of *'a'dûg*.
Belly *kebed*, „ *'akbûd*.
Shield *geleb*, „ *'aglûb*.
Shadow *ɜedl*, „ *'aɜdûl*.
Horse *ferás*, „ *'afrûs*.
Femal slave *'amet*, „ *'a'amût*.

4. The fourth form has an indistinct short *ĕ* after the second consonant, where the preceding forms have *â* or *û*, consequently it is *'álbes*. Examples of this form are *dsáfer*, ream, strap, Pl. *'ádsfer; qabr*, tomb, Pl. *'áqber; deber*, mount, Pl. *'ádber, tsifer*, nail, Pl. *'atsfer*.

5. The fifth form joins a feminine *t* to the foregoing, from *'albes*, therefore proceeds *'albest* or *albesèt*, but in words whose root terminated in *y* in the ancient language, which in the modern dialect show the contracted termination *é*, the original form in *eyt* is contracted into *it*, as also in the Ethiopic language. Examples are: *legâm*, bridle, Pl. *'alögmet; r'as*, head, *'ar'est; be's*, husband, *'ab'est; barai*, black cattle, *'abéret; segâd*, neck, *'asigdet; legâ*, a male calf, *'alegít; kalé*, kettle, *'aklît; serâd*, rivulet, *'aschirdet*.

6. The sixth form has besides a feminine *t*, the vowel *a* both after the first and the second consonant, its paradigm being *labast*. An example of it is *merwet*, ring, whose Plur. is *meráut* (originally marawt).

7. The seventh form belongs only to those words, which consist of more than three consonants, and all these words are derived from a simple root by means of some added fourth con-

sonant. They take after the first consonant a short *e*, after the second a long *a* and after the third again a short *e*. If we derive from *lebsa* to dress a noun *malbas*, tegument, gown, its Plural will be *melâbes*. Plurals of this form are *melâtech* of *meltech*, cheek; *mekâtef* of *maktaf*, shoulder; *megâbir* of *magbar*, burial place; *schebérir* of *schebrâr*, water-bag; *kanâfir* of *kanfer*, lip; *berâschim* of *berschâm*, the cross-bar of the handle of the sword; *'anâdir* of *'ánder*, flute. Feminines of this form drop their *t* in the Plural and from *'antsábet*, rope, cord is formed *'anâtsib*. Besides also words, where a diphthong has been produced by a contraction of *w* with the foregoing vowel, take this form and restitute the original *w* as e. c. *schôken* (contracted form schawkan), Pl. *schuwâkin*, a species of Antilopes, *kokeb*, Pl. *kawâkib*, star. The same restitution certainly will take place in words, where a *y* has been contracted with a foregoing *a* into *é*, but I have no examples of this form. To this form belong also words like *duworrih*, Pl. of *dirho*, hen, whose *a* has been deepened into *o* an account of the preceding *w* and *'atâschi*, Pl. of *tischo*, a wood plate.

8. The eight forms joins a feminine *t* to the preceding, its scheme is *malâbset*. Ex. *monbəâ*, master, Pl. *monâbəit; 'arwé*, serpent, Pl. *'arawit; masnéi*, benefactor, Pl. *masânit* (contracted out of masânyet); *'antzéi*, rat, Pl. *'anâtzit*.

9. Some words take a long *â* after the first consonant and a short one before it, e. g. *'abâgeə* is the Pl. of *begeə*, the ram, and *'anâgil*, Pl. of *negel* and *negelet*, goat, m. and f., and *welet*, daughter (from *weledt*), forms its Plural *'awâlid*, daughters. Words of this form, which had a final *y* in the root and an *î* in the old language at the end, seem to abandon it, *'atâl* (old *'atâlî*) being the Pl. of *talît*, goat.

10. There still exists a form, which belongs only to the modern dialect, and has not been in use in the ancient Ethiopic language. Its formation is analogous to the verbal derivation, which is visible in *tasarârege*, comp. p. 16, F viz. words with a

double middle consonant, resolve this duplication and insert a short *a* or *e* between the iterated consonants. So from *dümmo*, cat proceeds, *dememmi*; from *dünné*, a little pot, *denenni*, and to this paradigm belongs also *lebebbis*, clothes of *libs*, and *schökekkim*, Pl. of *schökm*, chin. By a similar way from *kolkot* basket is derived a Plural *kolókki* with a duplication of the third consonant.

11. Besides this form there certainly are also other new forms, to which none of the old language corresponds exactly as e. g. *guwonni*, Pl. of *gonét*, spear, and *bayehi*, Pl. of *baihot*, fox (Munzinger translates *baiho* by jakal), but we may only mention the fact, without trying to enumerate them.

12. The great number of foreign Arabic words form their Plurals according to the Arabic custom, as *'atfét*, a tripod, or rather three stones on which the kettle is put, Pl. *'atafi*, and I believe, it is the influence of the Arabic language, by which the Abyssinians have been induced to form the Plural of Feminines by a simple change of the gender viz. by dropping the feminine termination *et*. So *gîmet* cloud has the Plural *gîm* (غيم) and *'adongelet*, which is explained by kidney bean, *'adongel*. In the same way also *natsâïf* is derived according to the Arabic law from *nutsfû* (partic. pass. of *natsfe* to be dry) which means a cow, that has no milk, and *'adschâdiġ* from *dschidg*, *cheek*, has also an Arabic feature.

XVI. From the preceding theoretical enumeration of the different manners, by which in Tigré the Plurals are formed, it is evident, that here the practical acquaintance with the language will do the best, and that practice is the only way, by which the forms of the Plural to every Singular can be learned. Finally we observe that in our schematical forms, *'albâs*, *'albùs* &c. the vocalism of the ancient language has been adopted, instead of which the modern dialect apparently shows many alterations. These belong generally to the old short *e* and *a*, which now a

days have suffered many changes, by which the modern pronounciation of Tigré is nearly brought to a similar condition with respect to the litterary Ethiopic language, as the modern English pronounciation to its written archetype. Here Munzinger undertook to represent the actual vocalic pronounciation of some forms in Amharic letters, an experiment, we cannot approve of, because the historical origin of the modern pronounciation by this way is rather darkened than elucidated [1]). On the contrary we believe, it will prove to be the best way for writing the Tigré language to follow the ancient orthography without hesitation, as we do in English, for the native Tigrés certainly will correctly pronounce the so written language, and as to foreigners, an accurate rendering in Roman letters is sufficient, as it is in our Persian, Turkish and modern Arabic dictionaries. By preserving the historical orthography one will facilitate the comparison of the modern and old language, from which European scholars, who desire to study Tigré, naturally should begin, if they ever will succeed. Only the changes, which belong to consonants *d (dsch), ṅ (ng), s (sch)* &c. necessarily are to be expressed in writing by means of the Amharic letters. We recommend this observation to missionaries and other persons, who may possibly be disposed to write Tigré, as the Rev. C. W. Isenberg has done, whose translation of the New Testament in Tigré exists in the Royal library at Berlin.

XVII. The numerals are as follows:

	in Massaua.	in Adaua.
1	hanté	hadé
2	killé	killeté
3	tsales	tsalesti
4	'arbaʒ	'arbaʒte
5	chamus	chamischte
6	suss	schüdüschte

[1]) Those who will compare the Tigré words of the following vocabulary with the corresponding Ethiopic forms will find the truth of this remark.

	in Massaua.	in Adaua.
7	sebeɔe	schabɔaté
8	tsaman	schamante
9	tisseɔ	tischaɔate
10	ɔassur	ɔasserte
11	ɔassur u hante	ɔassertu u hadé
12	ɔasser u killé	ɔassert' u killeté
20	ɔaschrîn	ɔassrâ
30	talatîn	tsalatsâ
40	'arbaɔîn	'arbaɔâ
50	chamsîn	chamsâ
60	sittîn	sittâ
70	sabɔîn	sabɔâ
80	themanîn	tsamania
90	tisɔîn	tissɔâ
100	miye	mieti
200	mi'etain	killeti mieti
1000	'alf	schech
2000	'alfain	killeti schech.

The Cardinals are the following: *ġadâm, ġaddem,* the first, *kala'i,* the second, *dachra'i,* the other, the second, *sâlis,* the third, *râbiɔ,* the fourth, † *châmis,* the fifth, *sâdis,* the sixth, *sâbiɔ,* the seventh, † *sâmin,* the eight, *tâsiɔ,* the ninth, *ɔâsar,* the tenth.

The formation of the Multiplicatives is exactly the same as in English by means of *'oġât* or *uġât,* Pl. of *waġt,* which means times, three times is therefore *tsâles 'uġât,* six times *suss 'uġât* &c. Besides instead of *'uġât* also *dol* (old *dawal,* limit) and *sâɔe* (hour) are used and *killé dol,* means two times, twice, *kam sâɔe re'éka,* how many = *kam,* times = *sâɔe, re'éka,* hast thou seen. A fourth expression is formed by *tischa, chamus tischa,* means five times, but I cannot explain the origin of this word.

The numbers of fractures are *sörr* or *ferraġa,* one half, *temûm* (?), one third, *rubɔ* or *rubeɔi,* one quarter, and after this

scheme, I suppose, also the following numbers will be derived so that *chums*, means one fifth, *suds*, one sixth &c.

XVIII. Finally we believe, it will not be useless to collect a number of the most necessary particles, for which as for many other particulars of this grammatical sketch the reader is indebted to Munzinger's and d'Abbadie's vocabularies.

Adverbs of time: *'amél*, *'eyòm*, to day; *gézem*, *fangech*, to morrow; *degím*, at a future time; *'abadâ*, for ever; *temâlé* or *malé*, yesterday; *char* or *min char*, after; *hâlâ*, not yet; *'eska*, *'assik*, till; *mâ'z*, when?

Adverbs of place: *laɔl*, over, on, upon; *ba'ì*, in, within; *tâcht*, below, under; *dongob*, *gerra*, behind; *godór*, besides; *'etéi*, where?; *'enzi*, here; *kén*, there below; *'eska lehâ*, till there; *min aya*, from where, whence.

Besides we notice: *kam*, like; *kemâ*, also, still; *'agit*, *bagit*, quickly; *kan*, enough; *meséch*, in vain; *'eché*, an injection of surprise; *'ahâ* and *aiwa*, yes.

The negation is *'ì*, which is prefixed to be verb, *'ì-âmir* (spoken 'ìyâmir), I do not know; *'ì-fâl*, there is not; *'ì-fâlna* (spoken ei-falna), we are not. *'Alabu* means there is not. Why and how are *'afu* or *'ufu*.

XIX. Some demonstrative and interrogative pronouns, which have been omitted above are: *mi*, what?; *'aya*, which of ...; *lechéi*, this.

Besides the expression of Possessives by pronominal affixes to the nouns, comp. p. 8, II, also the same circumlocution as in the ancient dialect by means of a relative pronoun, to which these affixes are joined, seems to be still in use. The relative is *zi*, which means litterally *that of*, it takes the pronominal affixes *eye*, *ka* &c., and so † *zi'aka* contracted into † *zeka* is *that of thee* = thy, † *zi'akum* contracted inte *zékum* that of you = your. So *sia nìm zékum*, which is translated p. 71 good evening, is to be analyzed litterally *ssaa* = *sâɔe*, hour, *nìm* = *neɔìm*, happy *zékum*, that of you, and the whole is: Good hour, time that of you.

XX. Prepositions are: *misl*, with; *'abi*, *ab*, *bi*, by means of, with; *la*, to; *min*, from: examples of which will be found p. 71.

XXI. With respect to the syntax we have but little to remark, viz.

1. The Genitive has no proper form, nor has the word on which it depends a particular termination, as was the case in the ancient dialect. So *ssit* wife and *uchu*, brother being connected in *ssit uchu*, mean wife of the brother, sister in law, *wod*, son, and *hetsche*, sister, in the form *wod hetsche*, son of the sister, nephew. Nevertheless the ancient termination *a* (*e*) of the first word seems to be preserved in some cases e. g. *bête ssararit* egg of a bird from *bèt* egg, and *aba abu*, grand-father, litterally father of the father.

2. The accusative, which seems as well to precede as to follow the verb, has no more its particular form terminating in *a*, and so one says: *ʒarab ta'âmir*, doest thou understand Arabic? *ġelîl 'âmir*, I understand a little; but on the other hand the Accusative has the second place in *'i-'âmir 'ne ġarî*, I cannot read, where the Accusative *ġarî* depends on *'âmir*, I know.

3. Adjectives follow their nouns in all examples, of which I can dispose, as *bustân ʒabî*, a great garden; *bèt uġul*, a high house; *feras deġub*, a strong horse.

4. In the conjunction of adjectives with nouns I observe a syllable *tu*, which is joined to the adjectives, though it does not belong to their simple form. Ex. *mesâch kefotu*, bad food, from *mesach*, food, and *kufu*, bad; *awola ġaliltu*, cheap price, from *awola*, price, and *ġalil*, little. I am not able to ascertain, whether this *tu* is a simple affix of a demonstrative character, by which the meaning of the adjective is scarcely changed or an abbreviated form of *hotu* he. If the latter be correct, the words *mesâch kefotu* should be translated *the food is bad*, as the pronouns *he* and *she*, *hotu* and *hetta* possibly may compensate the copula after the custom of other Semitic languages; but tne ancient dialect

has many such affixed little words, and so the first opinion seems more propable.

5. In the simple sentences, where the copula, is not expressed by *halai*, to exist, to be, the Subject has the first place, the Predicate follows and consequently *ana tagier*, means I am rich, *ente chemàm*, thou art sick, masc. *entissi chemmet*, thou art sick, fem. *hottu saʒid*, he is happy, *hetta ʒâgilet*, she is clever, *'abu gorun*, the father is good, *nefás kufu*, the weather is bad.

Glossar der Tigrésprache,

wie sie bei Massaua gesprochen. wird.

A.

Supper Abendbrot, عشا; *drar* ድራር: späte Mahlzeit.

To purge, cacare Abführen, purgiren, خرى; *chara.*

To depart Abreisen, سافر; er ist abgereist, *hottu ssafera.*

To descend Absteigen, نزل من; *worréd* ወረደ:

To refuse Abweisen, ابى; *'aba* ኣበየ:

Arm-pit Achselhöhle, ابط oder باط; *hibbet.*

Bread fruit tree Adansonia digitata, Affenbrotbaum, *gongolês; habhaba.*

To add Addieren, جمع; *giumla*, wohl denominat. von جُمْلَة.

Address Adresse, عُلْوَان; *selwân.*

To resemble Aehnlich sein, شبّه; *messla* መሰለ: *'elhed.*

Ear of corn Aehre, سُنْبُل; *hascher* ሓውር: stipula, und خاشر medullae expers hordeum.

Sleeve Aermel, كُمّ, اكمام, *kum.*

All Alles, كل; *kullo* ኩሉ: mit suff. 3. ps. sgl.

Old Alt, قديم; *'abêr*, vgl. ኣቡር: vetula.

Age Alter, عُمْر; *'omr.*

Louse ? Ameise, نِمْل; *gomal*, ፍግል: pediculus — قَمْل.

Other Andere, der, اخر; *'acher.*

To accept	Annehmen, den Brautpreis, *ġabál jaġbalha* = يَقْبَلها *he took her.*
Beginning	Anfang, ابتداء; *stebda,* اِسْتِبْدَا.
Fish-hook	Angelhaken, صِنّارة, بلوع; *safrit,* vgl. ፅፋር: opus tortile, od. ጸንፈርት: laqueus bei Ludolf Addenda.
A sort of bedstead	Angerêb, aus Lederstreifen und Dattelstricken geflochtene Bettstelle (Rüppell Reise in Nubien p. 40, schreibt Ankarêb), *ꜣarrat,* ዐሬት: lectus.
To stop	Anhalten, stehen bleiben, وقف; *betar.*
Anchor	Anker, مخطاف; *brussi,* mit Wechsel der Labialen aus مِرْسًى; den Anker werfen, *to cast anchor* رمى المخطاف; *tara brussi, tara is probably the Arabic* طرح.
To arrive	Ankommen, وصل; *bas'ha* በጽሐ:
To tar	Anstreichen, das Schiff mit Theer, زفّت; *rantsch.*
Antilope	Antilope, die von den Amharern Agasên genannte Antilopa strepzicerus (*kudu*); *Gnellet;* Antilopa pygmaea, ابو دِقْدِق; *mantalé,* ሞንተሌ: vgl. *hare Haase;* Ariel, Antilopa leucoryx, *arab;* Antilopa addax, بقر الوادى; *beeza;* ብዕዛ: Tätelantilope (Rüppell Tedal), *total.* Junger Ariel, *Schokan, young Ariel.*
To put on (clothes)	Anziehen, لبس; *lebis,* ለበሰ:
Work, task.	Arbeit, شغل; *schogul; to labor, to work* arbeiten, اشتغل فى; *ischtagul* und *betnedach,* vgl. ነድሐ: impulit und pass. ተነድአ:

Arm	Arm (brachium), ذراع; *ide,* እድ፡ Armband, *bracelet* سوار; *tekket.*
Poor	Arm (egenus), فقير; *fagir.*
Jacket with sleeves	Aermeljacke, kurze, weite, جبّة; *gubba.*
Albanian soldiers	Arnauten, *Arante.*
Physician, Doctor	Arzt, حكيم; *hakim.*
Breath	Athem, نَفَس; *tinfas,* einem nach Dillmann Grammatik S. 187 vorauszusetzenden ትንፋስ፡ entsprechend.
Atlas	Atlas, اطلس; *Atlas.*
Partner	Associé, شريك; *scharîk.*
To untie, to open	Aufknüpfen, فكّ; *fetach,* ፈትሐ፡
To load upon	Aufladen, حمل; *hamal.*
To strand	Auflaufen, vom Schiffe auf Felsen, لطم في; *hagiem,* هجم.
To rise,	Aufstehn, قام; *galass.*
To awake	Aufwachen, استيقظ; *ssacha,* ጸሐወ፡[1])
To lift up (the anchor)	Aufwinden, den Anker, قلع المخطاف; *ekschah.*
Eye	Auge, عين; *aint,* ዐይን፡ *eye-brow* Augenbraue, حاجب; *handschib,* mit Einsatz von N; *eye-lid* Augenlid, جفن; *konuff,* vgl. ክንፍ፡
To unload	Ausladen, اخرج من; *negiel,* vgl. ነቀለ፡ evulsit und نقل transportavit.
To repose	Ausruhen, استراح; *istera.*
To put off one's clothes	Ausziehen, die Kleider, شلح; *fessich.*

[1]) Auch Vulgärarabisch صحي, impf. يصحى, in dieser Bedeutung.

Advanced guard Avantgarde zu Pferde, عسكر حراسة قدام; *hajâl*, vgl. ኀይል፡ und Arab. خَيّال Reiter, coll. خَيّالة.

Hatchet Axt, فاس; *fâs*, amhar. ፋስ፡ in Halhal *geddíb* ጉዶበ፡

B.

Cheek Backe, خُدُود (pl. von خَدّ); *daġum*.

Bath (warm) Bad, warmes, حَمّام; *mâi wuiui* = ማይ፡ ውሁይ፡ warmes Wasser.

Ballast Ballast, مَلْوَى, بوجى; *tarm*[1]).

Ribbon Band, حاشية; *cheïtan*, خيط (vgl. ኀይጠ፡ decepit eigentl. irretivit und ኂጣን፡ fallacia).

Tapeworm Bandwurm, دودة البطن; *srut*.

Barber, to shave, razor. Barbier, حلّاق; *lasé*, vgl. ላፀየ፡ *lâssé* ? መላፄ፡ Scheermesser, *melâssé* ?

Beard Bart, ذقن; *zachüm*, ጽሕሞ፡

Barefoot Barfuss, حَفْيَان; *hafjan*.

Bark, boat Barke, *sembuk*, vgl. سنبكى bei Meninski.

Cambric Battist, *tarabesûn*.

Timber tree Bauholz, حطب البنا; *ʒetschai*, ዕፅ፡ Baum, شجر; *ʒatschai*, ebenso Holz.

Cotton Baumwolle, قطن; *ottub*; *cotton-stuff*, Baumwollenzeug, ġazil (غَزل allgemein Gespinnst).

To hasten Beeilen, اسرع; *scheffâg*, አጽፈቀ፡ frequenter, crebro fecit.

---

[1]) مَلْوَى, in der Barbarei بُوجى, bedeutet cabestan, Schiffswinde (s. Humbert, Guide de la Conversation arabe, S. 128).

To meet	Begegnen, لقى; *taalefo;* vgl. አኅለፈ: transire fecit, und davon das reciproke ተኃለፈ: welches bei Ludolf nicht von خلف stammt, sondern von حلف.
Companion, follower	Begleiter, رفيق; *matlei,* Participialbildung von ተለወ: = መተለው:
To bury	Begraben, قبر; *ġabara,* ቀበረ:
Leg	Bein, رِجْل, ساق; *iggir,* እገር:[1]) *trowsers,* Beinkleider, سروال; *serwal, scherwan.*
Knowledge	Bekanntschaft, Kenntniss, معرفة; *marifa.*
To touch	Berühren, لمس; *hessasu,* ኀሠሠ: quaesivit, ገሰሰ:
Circumcision	Beschneidung, *kischbo.* äth. ክስበት:
To pay	Bezahlen, خلّص; *sellim,* vgl. שִׁלֵּם.
Beer	Bier, بوظه; *marissa,* vgl. መዘር: Bier ohne Hopfen.
Cheap	Billig (d. h. wohlfeil), رخيص; *rachis, awola ġaliltu,* vgl. ቀለል: *Awola* scheint Preis zu bedeuten, s. theuer.
Bit, morsel	Bissen, لقمة; *loqmat.*
Bitter	Bitter, مُرّ; *marir* መሬር:
Leaf	Blatt, ورق; *woraq.*
Lead	Blei, رصاص; *rosas.*
Remain	Bleibe hier, إِبْقَ; *nesit-traf,* ተረፈ: restare, remanere.
Blind	Blind, اعمى; *ʒo-ur,* ዕውር: (arab. أَعْوَر einäugig.)
Blood	Blut, دم; *dem,* ደም: *to scarify* Blut ziehen, فصد: *mahegiam,* vgl. حجم schröpfen.
Bow, the	Bogen, قوس; *tinschab.*[2])

[1]) Auch im Vulgärarabischen اِجْر statt رِجْل.

[2]) Vielleicht verwandt mit نُشّابة, Pfeil, نَاشِب, Bogenschütze.

Bean Bohne, فول; *ful.*

Brandy Branntwein, عرقي; *araqi.*

Wound caused by burning Brandwunde, حُرْقَة; *ssathargatu,* ሕጥ፡ + حرقته.

To roast Braten, شوى; *tebass,* ጠበሰ፡ *roast-meat,* der Braten, مَشْوِى; *tabuss,* ጥበስ፡

Bride Braut, مخطوبة; *hessit,* ሕጺት፡ *bridegroom* Bräutigam, خطيب; *hasé-ala,* msc. des vorigen mit der Praeposition ለ, weil المخطوب لها gefragt wurde, dah. ሕጺ፡ Braut ist auch *marat,* ሙርዓት፡

Epistle, letter Brief, مكتوب; *sahaf,* ጸሐፍ፡ scriptio.

Bring hither Bring her, هات; *hamsi.* ኣምጽኣ፡

Bread Brot, gesäuertes, *hemus,* vgl. ሕሞ፡ und حمز acri sapore fuit, s. sauer; *unleavened* ungesäuertes Brot, فطير; *fettir; thin cakes,* Brot in dünnen Fladen auf Eisenblech gebacken, *löhlöh,* vgl. لُحُوح kuchenähnliche Brote, لَحْلَحَة خُبْزَة trocknes Brot; *white bread,* weisses Brot خبز السميذ; *hembesit ssada,* ኅብስት፡ ጸዐዳ፡ s. weiss; *old baked bread,* altes Brot, *tellit; new-baked,* frisches Brot, *ipsit.*

Breast Brust, صدر; *nehar,* vgl. ዝሕረ፡ نحر; weibliche Brust, *tit* بزّ; *tob* ጥቢ, plur. *atbai,* ኣጥባት፡ s. Euter, *udder.*

Gun-smith Büchsenmacher, بندقجي; *bendukgie.*

Hunchbacked Bucklig, محدوب; *dabass.*

Butter Butter, زُبْدَة; *zibdet;* zerlassene, *melted* سمن; *hessas.*

C.

Dead body	Cadaver, جيفة; *gennaset*, vgl. ገነዘ፡ pollinxit, arab. جنازة Leiche, Leichnam.
Lemon	Citrone, ليمون; *limun.*
Compass	Compass, بُوصَلَه; *dira, diret.*
Corsair	Corsar, قرصان; *njam, m-haissa*, vgl. ሐየጸ፡ intente speculatus est doli faciendi causa = መሐይጽ፡

D.

Gut, bowels	Darm, معى; *ameʒid.* አማዑት፡ viscera.
Dates, dry	Datteln, getrocknet, تمر; *tammer; in the form of a great cake,* in einen Fladen zusammengepresst, arabisch agua عَجْوَة (s. Bocthor unter Datte), *maagiun*, vgl. عجن *to knead* kneten, معجون *dough*, Teig und ዕቋን፡ vom dick sein benannt.
Adze	Dechsel, krumme Hacke, قَدُّوم; *gadum.*
Thick	Dick, تخين; *gasif*, ገዚፍ፡
Ink	Dinte, مِدَاد; *bedad,* Verwechselung der Labialen, s. Anker.
Ink-horn; ink-glass	Dintenfass, دواية, *dauaje.*
Dagger	Dolch, خَنْجَر; *sotel.* ሰውተል፡
Box	Dose, عُلْبَه; *hoga*, arab. حُقَّة.
Thread, wire,	Drath, تَيْل; *gera.*
Darkness	Dunkel, das, *damana.* ደመና፡ Wolke.

Durra Durra, دُرة; *durra;* reife Durra, gekocht, *Food of ripe durra balila* (von balla essen); unreife Durrah grob gestossen und gekocht als Zuspeise *Food of unripe durra* genossen, *schauid.* ⵡⵜⵜ: Durramehlbrei, *Pap of durra* arab. *lugm* genannt, *gaad.*

E.

Jewel Edelstein, جوهر; *fis* (arab. فصّ), *sejaġa* (arab. صياغة?), *'achbab.*

Althea Eibisch, hibiscus esculentus, بامية; *bâmije.*

Lizard Eidechse, kleine, حِرْبَاء, Chamäleon, *ssafan; a greater species,* grosse Eidechse حرذون; *galgal.*

Eggs Eier, بيض; *bedschdraui,* zsgs. von بيض + *dirho,* ⵔⵛⵡ: *hen, Huhn.* Vogeleier heissen *bete sararit* in Halhal = بيض + ⵡⵣⵣ:

One-eyed Einäugig, اعور; *hante ainte ourde;* hante ist *one, eins* ⵄⵏⵔ:

One-armed Einarmig, اكتع; *hante adehu*; Arm, ide + suff. 3 sgl. msc.

Invitation Einladung, عزومة; *ɜasuma.*

To envelop Einwickeln, كفن; *kaffan.*

Disgusting Ekelhaft schmeckend, *linabra labolil,* vgl. balila.

Elephant Elephant, فيل; *harŏmâs.*

Ivory Elfenbein, عاج; *ɜâg.*

Ell, yard Elle, ذراع; *draɜ.*

Elbow Ellenbogen, كوع, pl. كيعان; *minkub,* ⵎⵏⴽⵓⴱⵜ: was Ludolf aus مَنْكِبٌ humerus, armus erklärt.

Parents Eltern, وَالِدَيْن; *woledên.*

Heir Erbe, وارث; *waris,* plur. ebenso, ⵓⵣⵔⵉ:

To vomit	Erbrechen, قى; *gai*, ቀይአ:
Fatigue, weariness	Ermüdung, تعب; *taʒab.*
Ass	Esel, حمار; *adig*, አደግ: *she-ass* Eselin, حمارة; *edgit*, አደግት: *to cry like an ass, to bray*, wie ein Esel schreien, نهق; *nahiek.*
Meat	Essen, das, عيش; *belléh*, በልዐት: *he eats*, er isst, *hottu belléh.* በልዐ: *Bad food* schlechtes Essen, *mesach kefotu*, vgl. ምሳሕ: und *bad*, schlecht *kufu.*
Vinegar	Essig, خلّ; *chal.*
Eunuch	Eunuch, طواشى; *tauaschi.*
Udder	Euter, بِزّ; *atbai*, vgl. ጠበወ suxit, ጥብ: *breast*, Brust.

F.

Tasteless	Fade im Geschmack, باسل (?); *bodeg.*
Rottenness	Fäulniss, عفونة; *muschmusch*, rad. ማሰነ: putruit, vgl. مَسْمَسَة confusio operis.
To fall	Fallen, وقع; *wotcha*, ወድቀ: oder *watga* gesprochen.
Family	Familie, اهل; *ahelu.*
Color	Farbe, لون; *lôn, laun.*
Fist	Faust, قبضة; *dschgáma.*
Pen	Feder, قلم; *qallam*, ቀለም: *To cut the pen* Federn schneiden, برى; *gassim*, ገዘመ:
Penknife	Federmesser, مِبْرَا; *qallamije*, *magsemit* = መገዝመት: welches bei Ludolf fehlt. *Feather*, *wings*, Vogelfedern, ريشة; *agnaf*, አክናፍ: plur. von ክንፍ:
Fig	Feigen, تين; *tin.*
File	Feile, مبْرد; *mabrat.*

Enemy	Feind, عدو; *abai,* vgl. ዕቡይ፡ superbus; wenn nicht zu አበየ፡
Window	Fenster, طاقة; *bennur.*
Telescope	Fernrohr, نظارة; *nadur.*
Heel	Ferse, عقب; *tschikaret.* (ሠገረ፡ incessit). Vielleicht ist es verhört, vgl. ሰኰና፡
Greasy	Fett, dick, سمين; *hous,* ሐዊዝ፡ suavis?
Fever	Fieber, سُخُونَة; *hömmet,* حُمَّى, in حُمَّة verwandelt, vgl. ሐመመ፡ *chillness* Fieberschauer, رجفة; *kenkennit.*
Finger	Finger, اصبع; *dschabeet, edscháwe* plur. *edschabet,* አጽባዕት፡ አጸቡዕ፡
Fish	Fisch, سمك; *assa,* ዓሠ፡ Fischer, صياد; *baal assa,* ባዕለ፡ + *assa, fisherman.*
Flag	Flagge, *bandira* = بَنْدِيرَه, vulgärarab. aus dem ital. *bandiera.*
To twist, she twists	Flechten, sie flicht, جَدَلَتْ; *gedellet.* In der alten Sprache ተጋደለ = تجادل luctatus est, eig. sich verflechten.
Meat	Fleisch, لحم; *ssega,* ሠጋ፡ *Meat, dried in the air,* an der Luft getrocknet, قديد; *sirsero; Meat in long strips* in Streifen geschnitten, arab. *schermuta* genannt; *batiku,* vgl. በተኩ፡ laceravit; *Broth,* Fleischbrühe, مَرَقَة; *maraq.*
Fly the	Fliegen, die, دُبَّان; *dschanadschit,* ጽንፅዩ፡ pl. ጸናዊት፡
Flea	Floh, بُرْغُوث; *tukân.*
Navy, fleet	Flotte, عمارة; *sauai.*
Birds	Flügel, طير, soll wohl heissen Geflügel; *konnuf* ኸንፋ፡ ala.

To go away	Fortgehn, مضى; *gis* ገዕዘ:
Woman	Frau, امرءة, مَرْأَة; *essit,* አንስት: aus ansit zusammengezogen, denn der plur. ist *annis.*
Field, country	Freies Feld, خلا; *kaddên,* ገደም:
Inn	Fremdenhaus, خان; *beet krai,* ቤት: + einer durch Metathesis aus ገዖረ: entsprungenen Form.
Breakfast	Frühstück, فطور; *fattur.*
Fox	Fuchs, ثعلب; *baihot.*
Guide	Führer; *marra,* von መርሕ:
Ring as an ornament of the ancles of Arabic women.	Fussspangen, خُلْخُل; *hegül,* arab. حِجْل.
Ankle	Fussknöchel, كعب; *ġared elgir.* vgl. *iggir,* እገር: Bein.

G.

Gall	Galle, صفرا; *gai-i,* ቀይሕ: ruber.
To give	Geben, haba, ወሀበ:
She bears	Gebären, sie gebiert, ولدتَ; *woladat* ወለደት:
Horse-bit	Gebiss (am Pferdezaum), لجام; *legiam,* ልጓም:
To go on foot	Gehen zu Fusse, مشى; *aba agru geisch,* scheint aus *gis* ገዕዘ: mit *ba'egru* በእገር: zusammengesetzt; *to go slowly,* langsam gehn, بطئ, *abuġrutkagis* = *itissaëni.* Statt በ wird *aba, abi* gesprochen, vgl. in dem Gespräch *abi higa* in der Sprache von *tahage* sprechen.
Brain	Gehirn, دماغ; *hangal.*
Hearing	Gehör, سَمْع; *semu',* ስሙዕ: vgl. ስሙዓት:
Vulture	Geier, نسر; *hobai,* ሆባይ: ἰκτῖνος, *milvus.*

Cooked	Gekocht, مطبوخ; *beschul,* በሰል:
Yellow	Gelb, اصفر; *hamelmil,* fem. *hamelmal* ኀመልሚል:
Joint	Gelenk, مَفْصَل; *mufsel.*
Consort	Gemahl, زوج; *be'issa,* vgl. በእሲ: Gemahlin, *spouse* زوجة; *ssitu,* vgl. Frau, *essit,* plur. *ansu.*
General	General, اغا; *aga.*
Barley	Gerste, شعير; *schaʿîr.*
Smell	Geruch, ريحة; *tzena,* ጸና: *a bad odour* schlechter Geruch, ريحة مُنْتِنَة; *tzena-kui* = ጸና: እኩይ: *a good odour* guter Geruch, ريحة طيبة; *gorum.* Vielleicht ein Missverständniss, vgl. ገረም: *venerabilis.*
Sort	Geschlecht, Art جنس, *gins.*
Sharpened	Geschliffen, schleifen, سنّ; *mashal* von ሰሐለ:
Taste	Geschmack, طعم, ذوق; *taum,* ጣዕም:
Sore	Geschwür, دُمَّلَة; *megl,* መገል: pus.
Swelling	Geschwulst, ورم; *höbut,* ሕበጥ:
Sight	Gesicht, نظر; *nadar* = نظر, vgl. ነጸረ: *short-sightedness* kurzes Gesicht, نظر قصير *nadru huttu.*
Musket	Gewehr, بندق; *benduq, neft*[1]), ነፋጥ:
Gain	Gewinn, ربح, مكسب; *kasban.*
Glass-bottle	Glasflasche, قزازة; *gara'ir* (eig. plural von قارورة, Glasgefäss, statt قوارير); Glas zum Trinken كاس, *kâs.*
Smooth	Glatt, لَيِّن; *lamist,* ለምዐ planum fuit, ልሙዕ:

1) نفْط, Naphta, ein sprachlicher Ueberrest aus der Zeit des Gebrauches des Naphta als Projectils im Kriege.

Happy Glücklich, صعيد; *saïd.*

Gold Gold, ذهب; *dahab, worq.* ወርቅ: *Goldsmith* Goldarbeiter, صايغ; *zaïg.*

Tomb Grab, قبر; *kabber* in der alten Sprache መቅበርት: u. ቀበር:

Straight Grade, مستقيم; *watata; straight on* grade aus, *dugri*[1]).

Gray old man Greis, عجوز; *aber,* ebenso plur. und fem. عجوزة, vgl. ኣቤር: In Halhal dagegen *deglel,* plur. *degalil.* Der weisshaarige Mann, شايب, *scheba* (vgl. ሸይበት:) und plur. *schajab* = ሸዮብ:

Great, tall Gross, lang, طويل; *regim, abi,* ዐቢይ:

Green Grünes, خضرا; *chodra;* grün, اخضر, *achder,* fem. *achdar.*

Gum Gummi, صَمَغ; *asha.*

Good Gut, *gorun* ገሊም: *saleḥ* صالح.

H.

Hair Haare, شعر; *tschigger, dschiggar,* ጸጉር: ebenso die Thierhaare, وبر.

Ugly Hässlich, قبيح; *abi,* das Arab. قبيح selbst mit Aufgabe des ق; *Lane,* Aegypter, deutsch von Zenker, II, p. 14.

Half Halb, نصف; *sör, ferraga,* vgl. فرق, obgleich diese Wurzel im Geez nur = عزف erlösen vorkommt.

Halm, stalk Halm, تبن, *gandschid.*

---

1) Türkisch-Arabisch طوغرى, دوغرى.

Collar, a little	Halsband, kleines, عقْد; *meschchas; a great one,* grosses, bis zum Boden reichendes, طوق; *meschachis.*
Hammer	Hammer, مطرقة; *matraga.*
Palm	Handteller, كف اليد; *erhad* እራሕ: plur. እራሓት: *back of the hand* Handrücken, *arde; right hand,* rechte Hand, يد اليمين; *mân,* verkürzt aus የማን: *left hand,* linke Hand, يد الشمال; *schengeb,* ፀጋም: durch den Nasal erweitert.
To traffic	Handeln (mercari), تجر; *taggier, sogub.*
Bladder	Harnblase, مِبْوَلَة, بوالة; *minnefallud; Urine* Harn, بول; *mai,* ማይ:
Hare	Hase, ارنب; *mantalé,* መንተሌ: vgl. Antilope.
Highroad	Hauptstrasse, طريق السلطان; *soq essultân.*
Skin	Haut, جلد; *gilt,* in Adaua *gorbet,* vgl. ቀርፋት: cortex; *to skin* die Haut abziehen, قشط, سلخ; *garbotufefgir,* dessen erster Theil = *gorbet.*
Seadog	Hayfisch, *arwe,* አርቀ: welches, wie es scheint, einen sehr weiten Begriff hat; auch der Delphin, دنفيل, دُخَس, heisst so.
Hazard	Hazardspiel, صُدْفَة; *komar,* قِمار.
Midwife	Hebamme, داية; *machrassit* von አሕረሠ: plur. *machariss.*
To marry	Heirathen, زوّج; *be'issa* ወሰበ: (?) oder denominat. von ብእሲ: vgl. Gemahl. Vielleicht ist eins von beiden Wörtern unrichtig und زَوَّجَ mit زَوْجٌ verwechselt.

Shirt	Hemde, قميص; *qamiss.*
Stallion	Hengst, فحل; *feras tabaat,* ፈረስ፡ ተባዕት፡ d. i. männliches Pferd.
Autumn	Herbst, خريف; *awul.*
Heart	Herz, قلب; *lub,* ልብ፡ لُبّ.
Sorcerer	Hexenmeister, سَحَّار; *bosâi,* vgl. በጸውዕ፡ *nehabai,* vgl. ነሃቢ፡ faber; Hexe, *bosâit, nehabait.*
Lame	Hinkend, اعرج; *hankisch,* ሐንካስ፡
Hinderquarters	Hintere, der, آخر; *ġora, daharai* ደኃሬዊ፡ *the hindmost,* der Hintere, podex, طِيز, بُخْش; *angeb*[1]); Hinterbacke, كفل; *fendud.*
Plane	Hobel, فاره; *fâre.*
High	Hoch, *uġul.*
Espoused	?Hochzeit, عُرْس, زواج; msc. *maraui,* fem. *marât.* Doch scheint dies irrig und vielmehr መርዓዊ፡ መርዓት፡ sponsus, sponsa gemeint zu sein.
Wood	Holz, حطب; *atschai,* ዕፅ፡
Honey	Honig, عسل; *maʒâr,* መዓር፡ *Wine made of honey,* der Honigwein, *têdsch.*
Horn	Horn, قرن; *karin,* ቀርን፡
Pretty	Hübsch, كُوَيِّس; *grun,* vgl. guter (Geruch?) *gŏrum.*
Hip	Hüften, *ssamettu* (?) vgl. Schenkel.
Hen	Huhn, دجاج; *dirho,* ደርሆ፡ plur. ደዋርሀ፡
Dog	Hund, كلب; *kelb,* ኸልብ፡
Hungry	Hungrig, جيعان; *gjeʒan.*
Hyena	Hyäne, ضِبْع; *karetsch.*

[1]) Wahrscheinlich von نقب; vgl. Loch.

I.

Yes	Ja, *åha.*
Jacket	Jacke, عنترى; *anterri.*
Youth, a	Jüngling, شَابّ; *wodu nusch* — *young boy,* junger Sohn ወልድ፡ ንኡስ፡ *young daughter,* junge Tochter, صَبِيّة; *woletu nisch* = ወለት፡ ንእስት፡ *Virgin,* Jungfrau بكر; *bikr.* *bachelor* Junggeselle, *schebâb,* pl. *schab.*

K.

Coffee	Kaffe, قهوة; *kachwa.*
Caftan	Kaftan, قفطان; *kuftan.*
Calf	Kalb, عجل; *agâl,* plur. *agul,* እጐል፡ *veal,* Kalbfleisch, لحم عجل; *egal.*
To calk	Kalfatern, قلفط; *kalfut.*
Chalk	Kalk, نُورَة; *nuret,* ኖራ፡
Comb	Kamm, مشط; *to comb* kämmen, مشّط; *re'eschi ssitter,* vgl. ሰተረ፡ und ርእስ፡
Camel	Kamel, جمل; *geml,* ገመል፡ *female camel,* Kamelstute, ناقة; *naët,* ናቀት፡ mit Aufgabe des ق wie in قبيح hässlich — *abi;* *for riding* Reitkamel, هجين; *hegin;* *the hump of a camel,* Kamelbuckel, سنام, *sselâm,* vgl. ሰናም፡ von dem Ludolf sagt: Respondet graeco *κυρτός,* gibbosus, Levit. 21, 20. Ein Wechsel von L und N findet sich auch in سروال — *scherwan.* *The saddle for baggage,* Kamelpacksattel, *heiwot;* *the saddle for riding,* Kamelreitsattel, arab. *mahlufa* genannt; *schônefett.* *Camel-driver* Kameltreiber, جمّال; *gemmâl.*

Cannon Kanone, مدفع; *medfah; cannon-ball* Kanonenkugel, كورة, جلّة; *gielila; cannonier*, Kanonier طوبچى, *tubgie.*

To catch Kapern, قرصن, Denominat. von قُرْصَان *corsair; nahab,* نهب rapuit.

Caravan Karawane, قافلة, *ġafila; the caravan arrives,* die Karawane kommt, *ġafila temetselit.*

Cheese Käse, جبن; *gibn,* ገብነት:

Stew-pan. Kasseroll, *diss.*

To chew Kauen, مضغ; *mitscher,* መጸረ:

To buy Kaufen, اشترى; *sabi*[1]); *to sell* verkaufen باع; *asbaa,* Caus.

Taper Kerze, شمع; *schamaa,* ሠሞዕ: grosse Kerze, *schamadan,* شمعدان[2]).

Babe Kind, kleines, طفل; *wo gulha,* ወለዶ: und እጊል:? *An illegitimate child* uneheliches, بندوق[3]); *deġala,* pl. *deġalit* ደቃላ: amh.; zweites Kind, ثانى; *dâgem;* ደገሞ: Besser als እጊል: wäre ቍልዔ: zu vergleichen.

Chin Kinn, دقن; *ssachem* ጽሕሞ: vgl. Bart, *jaw-bone* Kinnbacke, *nakak,* vgl. ነኽነኽ:

Chest Kiste, صندوق; *muschtagsa.*

Clothes Kleid, ثوب; *lebas,* ልብስ: doch scheint die Form arab. zu sein, لباس.

Moth Kleidermotte, عُثّة; *ġonġon,* ቍንቍን: fullo, ቍንቍኔ: *tinea.*

Little Klein, صغير; *ne'usch,* ንኡስ: fem. *ne'isch.*

Cliff Klippe, صخر; *schaab,* شِعْب.

---

1) Altarabisch سبأ, speciell Wein kaufen.

2) Eig. Leuchter zum Aufstecken einer Kerze.

3) Bocthor: „Bâtard — en Syrie بندوق, plur. بناديق."

Clever	Klug, عاقل; *agil.*
Boy	Knabe, *hessân,* ሕፃን:
Knee	Knie, رُكب; *berik,* ብርክ:
Bone	Knochen, عظم; *âssem, addim, ezum,* ዐጽሞ:
Waistcoat-button	Knöpfe, runde zur Weste, sing. *ġobet,* plur. *ġobeb;* gewöhnliche Knöpfe, قُفْلَة; *kubbat, the ordinary buttons.*
To bind	Knüpfen, عقد; *angid,* ዐፀደ: mit Nasaleinsatz.
Boat	Kahn, قارب; *gelbet, gerar.*
Mire	Koth, وحل; *tschenduch.*
Sick	Krank, schwach, ضعيف; *hömûm,* fem. *hemmet,* ሐመመ:
To scratch	Kratzen, حكّ; *hakak.* ሐከከ:
Herb	Kraut, حشيش; *schâir,* ሠዐር:
Circle	Kreis, دايرة; *dajira.*
War	Krieg, حرب; *harb,* in Halhal *konât* — ኮናት: *declaration of war* Kriegserklärung, اشتهار الحرب; *worar; man of war* Kriegsschiff مركب بَيْلِيك; *schuki. Commander of a thousand* Kommandeur von Tausend, بيك باشي; *bimbaschi; of a hundred,* von Hundert يوز باشي; *jus baschi; General in chief* Obercommandeur, *bascha* oder *kullo gassi* (scheint mir قول كتخداسى Commandeur der Janitscharen); *Commander of fifty,* Kommandeur von Fünfzig, بولك باشي, *buluk baschi.*
Company	Kompagnie, اوضه[1]); *karakûn.*

---

[1]) Türk. اوده oda, eig. Stube, Zimmer, ursprünglich die in einer Caserne zusammenwohnenden Soldaten.

Head Kopf, راس; *ras,* ⵔⴰⵙ: neben dem arab. *râs* auch, wie es scheint, *re'esch.* Vgl. kämmen.

Cork-wood Korkholz, قِشْر; *kischr.*

Body Körper, جسم; *nefis,* ⵏⴼⵙ:

To taste Kosten, ذاق; *tazmu,* ⵜⵣⵎⵓ: *to lick* mit der Zunge lecken, لعق; *lachas* ⵍⵃⴰⵙ: arab. auch لحس.

Crooked, curved Krumm, مُعَوَّج; *awatsch,* اعوج.

Cuirass Kürass, درع; *derè,* ⴷⵔⵄ:

Cake, unleavened and thin Kuchen, ungesäuert, dünnplattig, aus Weizenmehl, mit viel Fett zum Frühstück genossen, فطير, *fettir.*

Short Kurz, قصير; *hatschir* ⵃⴰⵛⵛⵉⵔ:

L.

To load Laden, die Flinte, عمّر; *mela* ⵎⵍⵍ: *Ramrod* Ladestock, مَدَك; *tekteki.*

The charge, load Ladung, وَسْق, تَعْبِيَه; *schechnet* (arab. شحن anfüllen, beladen, befrachten).

Lamb Lamm, خروف; *ajot.*

Lamp Lampe, قنديل; *gandil.* ⴼⴰⵏⴷⵉⵍ:

Long Lang, طويل; *ragim, regim.*

Lance, spear Lanze, رمح; *konat,* ⵓⵏⴰⵜ: *a little lance* kleine Lanze, مِزْرَاق; *belach,* ⴱⵍⴰⵅ: mucro. *A pair of spears,* Ein Paar Lanzen, *tschimara,* bei den Beduân und Schohos. Vgl. ⵜⵎⵣ: ⵜⵎⵣⵜ: compages, vom Zusammenbinden so benannt.

To run Laufen, جرى; *ssaë* (arab. سعى).

Louse (of the camel) Laus (näml. eine eigenthümliche Art von Camellaus), قُرْد; *tschib.*

Liver Leber, كبد; *kabdet*, ከብድ:

Leak Leck, *dobala*, vgl. دُبْلَة *adversitas; cleft*, Spalte, شَقّ, فلق; *haschua* (vgl. ሕፁሖት: vitium in quavis re ?) *to become leaky* Leck werden, *harjat dobala*, vgl. ሃረፀ: insculpsit, mit Wechsel von W und J.

Leather Leder, جلد; *gild*, in Halhal *maëss* ማኽስ:

Teacher Lehrer, فقيه; *fagi.*

Body Leib, جوف; *gof.*

Light, easy Leicht (facilis), ساهل; *gafif*, خفيف, (levis) *galil*, ቀለል:

Glue Leim, شراس, غَرَا; *habako*, viell. verhört für tabako, vgl. ጠበቀ: *adhaesit*, ሙጥብቅ: gluten.

Linen-cloth Leinewand, كتّان; *kottan.*

Ladder Leiter, سُلَّم; *maarakit*, vgl. ዐረገ: ascendit, ማዕርገ: gradus plur. ሙዳርገ(ት):

Leopard Leopard, arab. *marafil* (?); *humûm*, هُمَام leo?

To read Lesen, قرا; *gara.*

Lover Liebhaber, محبوب; *fatai*, ፈትዋ: *the beloved woman*, Geliebte, محبوبة; *fatait* ፈትዋት: *love-apple* Liebesapfel, Lycopersicum esculentum, بادنجان; *badengân.*

Lieutenant Lieutenant, ملازم; *melasim; Sergeant*, Unterofficier, شويش (türk. چاوش); *schauîsch.*

Left Links, على الشمال; *schengeb* ፀጋሙ: einer der Links ist, franz. gaucher, أَعْسَر; *schangawai;* würde einem ፀጋማዊ: entsprechen.

Lentils Linsen, عدس; *addas.*

Lip Lippe, شُفَّة (vulgär statt شَفَة); *kamfer,* ከንፈር:

Hole Loch, ثقب; *mangab.*

Lion Löwe, اسد; *hajet.*

M.

Measure Maass, هندسه; *hendâssa.*

Meager Mager, ضعيف; *daîf.*

Man Mann, رجل; *ennas,* (አንስ:?) *males of animals* Männchen von Thieren ذكر, *dakr, tabaat,* ተባዕት: Der Plural ist nur *tabaën,* ob — ተባዓት:?

Cloak with short sleeves Mantel, mit kurzen aufgeschnittnen Aermeln, بنيش; *bennisch; embroidered cloak,* gestickter Mantel, *abbat.*

Marrow Mark, مُخّ; *inge,* አንጕዕ:

Mast Mast, صارى; *daggal* (altarab. دقل).

Sailor Matrose, نُوتِى; *nachuda* (نَاخُدَا, pers. Schiffsherr).

Mason Maurer, بَنّا; *banna.*

Mule Maulthier, بغل; *bagl,* በቅል:

To bleat Meckern, von der Ziege, ثاج; *negai,* vgl. ነፋዕ:

Medicine Medicin, دوا; *daua.*

Meal, flower Mehl, دقيق; *haridsch,* ፋሪጅ: *dagêt; pap,* Mehlbrei von Durra, arab. *lugm* (لُقَم von لقمة ?) genannt, *jaad.* Zu *dagêt* vgl. ፍጭፋ: wo Ludolf sagt: Aethiops meus mihi exponebat mola minor quam ማሕረዕ: ad tenuiorem reddendam farinam.

Several persons Mehrere, جملة; *giumlat.*

Men Menschen, ناس; *adâm,* plur.

Knife Messer, سكّين; *sekin,* in Halhal *schekin;* Schlachtmesser, *a butchers knife* سيخ; *esluch.* Messerschmidt, سكاكينى; *sekakin.*

Milk Milch, حليب; *halib* ሐሊብ: saure Milch *sour milk,* لبن رايب; *hegân,* ዕቋን: lac tridui, amharisch ሐይብ:

Dinner Mittagbrot, غدا; *messach,* ምሳሕ: Das Essen nach Mitternacht im Ramaḍan, *the supper after midnight in the Ramadan* سحور, *ssahur.*

Month Monat, شهر; *waré,* ወርኅ:

Morning Morgen, صبح; *aguaḥ,* vgl. ነገሀ: und ነገሀ: matutinum tempus, Hauasa *niggâho.*

Miller Müller, طحّان; *taḥân,* vgl. die Wurzel in ጥሕን: Gerstenmehl; *mill-stone* Mühlstein, طاحون; *taḥûn;* Stein zum Zerquetschen der Durra, *stone for crushing the durrah, matchan,* vgl. مِطْحَان.

Mouth Mund, فم; *af,* አፍ:

Muslin Musselin, شاش; *schâsch.*

Shell Muscheln, صَدَف; *ssadif, the same means mother of pearl,* so auch Perlmutter.

Nutmeg Muskatnuss, جور طيب; *hêl.*

Mother Mutter, ام; *ummi,* እም: meine Mutter, *my mother, ummie;* deine, *thy mother, ummuka;* seine, *his mother, ummu.* Nach der Vocalisation arabisch, allein das Suffix in *ummie* Aethiopisch, እምየ:

N.

Navel	Nabel, سُرَّة; *ssora.*
Night	Nacht, ليلة; *lalí,* ሌሊት:
Rear-guard	Nachtrab, عسكر حراسه خلف; *nasam,* نظام?
Neck	Nacken, عنق; *erdod, segad,* vgl. ክሳድ:
Naked	Nackt, عريان; *erjan.*
Needle	Nadel, ابرة; *ibrat.*
Nail	Nagel (unguis), ظفر, *soffûr* ጽፋር: (clavus), مسمار; *musmar.*
To sow	Nähen, خياطة; *chajate.*
Food	Nahrung, عيش; *belléh,* ብልዐት: ብላዕ: Nahrungsvorräthe, *provisions* زواده; *sowade.*
Name	Namen, اسم; *ssemu,* ስሞ: plur. *asmaju* አስማት:
Mad	Narr, *magnûn.* Narrheit, *madness* جنان; *gienân.*
Nose	Nase, انف; *anif,* አንፋ: Nasenspitze, *the top of the nose,* راس الانف; *ramschettu anif.*
Clove	Nelken, Gewürz, قَرُنْفُل; *kanufr,* aus dem arab. corrumpiert.
New	Neu, جديد; *haddis* ሐዲስ:
Net	Netz, شبكة; *schachuat,* ob Transposition des arabischen?
Nice	Niedlich, كُوَيِّس; *grun.*
Reins	Nieren, كَلى; *kulot,* ኵሊት: pl. ኵልያት:
Hippopotamus	Nilpferd, فرس البحر; *aënssid.*

O.

Bull, Ox	Ochse, ثور; *barai,* ቦዕራይ: Ein Ochsenfell, welches auf das Angerêb gelegt wird, heisst *gindi, skin of an ox, which is covered over an Angareb.*
Oil	Oel, زيت; *sselid* (arab. سَلِيط u. ሰሊጥ:).
Stove	Ofen, فرن; *furn.*
Ear	Ohr, اذن; *ezin,* ኧዝን: *Ear-ring* Ohrring, حلقة; *kulkulet.*

P.

Slipper	Pantoffel, بابوش; *babusch.*
Parrot	Papagei, دُرّة, بَبَغَان; *durra.*
Paper	Papier, ورق; *woraqa.*
Horsemen Pl. *passengers*	Passagiere, رُكّاب; *rukkab.*
Cartridge	Patrone, فشكه; *faschaka.*
Pitch	Pech, قطران; *ssendrus,* ቅጥራን: (سندروس und ሰንደርስ: Sandarach).
Whip	Peitsche, مِقْرَعَه; *hanadsch.*
Pearl	Perle, لؤلؤ; *lul;* ለውል: ሉል: *Mother of pearl* Perlmutter, صدف, *ssadaf,* wie Muschel.
Pepper	Pfeffer, فُلْفُل; *berberéh.* በርበሬ:
Pipe	Pfeife, türkische, *tschibuk,* چبوق; kurze abyssinische aus braunem Thon, *a short abyssinian pipe of brown clay, buri.*
Horse	Pferd, حصان; *faras,* ፈረስ: *mane* Pferdemähne, *halhala.*

Awl	Pfriemen, مخرز; *machras.*
Pilot	Pilot, مدبّر مركب; *ruban,* رُبَّان.
Pistol	Pistole, فرد, طبنجه; *ferd, tabanga.*
Purslain	Portulak, رجلة; *rigli, malachie* (ملوخية).
Provision	Provision, قومانيه; *masruf,* مصروف.
Gun-powder	Pulver, بارود; *barut;* Pulverwagen, عربية بارود; *arabije.*

R.

Raven	Rabe, غراب; *kakai,* ቋዕ: (ኩኩ: bedeutet Coccus, Dillm. nicht Rabe Ludolf.)
Cream	Rahm, Sahne, زُبْدَة; *teffêt.*
Reckon	Rechnen, حسب; *hessab,* ሐሰበ:
To the right	Rechts, على اليمين; *maan,* verkürzt aus የማን:
Rain	Regen, مطر; *senam,* ዝናም: und *senâb.*
Regiment	Regiment, اورته (türk.); *urdi* (türk. اوردى).
Rich	Reich, *tagier,* von تاجر, *merchant.*
Rice	Reis, رز; *rus.* ሩዛ:
Journey	Reise, سفر: *ssaffer;* der Reisende, *the traveller* مُسَافِر; *mussafir.*
Reptiles	Reptilien, دبيب; *arwé* ኦርቄ: so auch Delphin und Hayfisch.
Radish	Rettig, فجل; *figl.*
Black-cattle	Rinder, بقر; *waâd; herd of,* Rinderherden, *aha* ኦሐ: ፍጋፍ; *to low,* Brüllen, vom Rindvieh; خار; *tnakelid, negai* ነቀወ: Rindsleder, جلد بقر; *gilt waâd;* Rindfleisch, لحم بقر; segaha, was irrig scheint; auf die Frage antwortete Abubekr ሠጋሃ: ihr Fleisch. *The tongue of an ox* Rindszunge, لسان ثور; *lessan waad.* ልሳን:

Fleisch der jungen Kuh, *flesh of a young cow*, لحم الأَرْخَة; *makân*, vgl. መካን: sterilis, was κατ' ἐξοχην vom Rinde gebraucht sein kann.

Ring — Ring, خاتم; *chatim;* ohne Stein, *ring without a gem* مَحْبَس; *makrait.*

Crude — Roh, ungekocht, نى; *drai*, ጥሬይ:

Red — Roth, احمر; *gajech*, fem. *gajach*, ቀይሕ:

Back — Rücken, ظهر; *hesad*, vgl. ክሳዮ:

Rudder — Ruder, مِقْدَاف; *miqdâf;* መቅዶፋ: u. ማኅዶፋ: rudern, *to row*, قذّف; *sahab. Rowing bench* Ruderbank, جُورمَا — ital. ciurma, franz. chiourme; *garia.*

To call — Rufen, نادى; *lagam*, *koka.*

S.

Matter, thing — Sache, حاجة; *hage, selhat.*

Sack — Sack, Ballen, عدل; *sembil*, arab. زنبيل, eigentl. *great basket* grosser Korb.

Sabre — Säbel, *straight*, grader, سيف; *séf* ሶይፋ: *curved*, krummer, شاكريه; *djerdad*, Pl. *goradit* (zu ቀረፀ: ቍረፀ: amh. ቍረጠ:).

Saw — Säge, منشار; *maschar*, *von* ወሰረ: sägen — ቀሰርት:

Saw-fish — Sägefisch, *chassif.*

Sand — Sand, مطرب (?); *matrab.*

Sandals — Sandalen, مَدَاس; *madass.*

She suckled — Säugen, رضّعت; *raddaʒat.*

Salt — Salz, مِلْح; *tschaiwa*, ጸው:

Velvet Sammt, قطيفة; *kaffai,*[1]) vgl. die Wurzel ከፈይ:

Satiated Satt, شعبان; *segub,* ጸገብ: ጸገበ: satt sein.

Saddle Sattel, سرج; *kôr,* vgl. كور und כַּר, مكور sella camelina. *Girth* Sattelgurt, حزام; *hombalet,* vrgl. ሐብለት: Seil, und ሐንባል: Kamelsattel, *a camel's saddle.*

Acid Sauer, حامض; *hömus* vgl. ሕሞዝ: venenum. *Leaven,* Sauerteig, خمير; *chamir,* in Halhal *meléh,* vgl. መልሐ: sale condire.

Sheep Schaaf, نعجة; *begaet,* በግዕ: *ram* Widder, *begĕ*; *their fat tail* Fettschwanz, الية; *ssebolet.* Ein ganzes Schaaf am Spiesse gebraten, *a whole roasted sheep, schauarme.*

Scull Schädel, جمجمة; *hamhammed raasga.*

Shaft of a musket Schaft des Gewehres, حطب البندق; *chandak.*

Scarf Schärpe, حزام; *hezâm.*

Sharp Scharf, قاطع; *beluch,* ብሉኅ: *rough,* rauh anzufassen, احرش; *garagirtu.*

Scissors Scheere, مقصّ; *magass.*

To divorce Scheiden, die Ehe, طلق; *talega.*

Hip Schenkel, فخذ; *baggerot.* Es scheint nach dem arab. Hüfte.

Squinting Schielend, احول; *eschrak.*

To shoot Schiessen, ارخى; *ircha;* ضرب; *udrub* (Imper.).

Ship Schiff, *European* europäisches, مركب, *merkab; boat* Kahn, قارب; *gelbet, gerar; Man of war* Kriegsschiff, مركب بيليك;

---

[1]) ከፈይ: Isenb. p. 145; es hat mit መከፈ: nichts zu thun.

schuki; Indian ship indisches Schiff, *bagalet, gandscha; Persian ship* persisches Schiff, *ebri; ships from Dahlak*, Schiffe von der Insel Dahlak, *merajischa.* Schiffsvordertheil, صدر المركب; *sidder; Sailor-boy* Schiffsjunge, مُوچُو, ital. mozzo, franz. mousse; *sgair* = صُغَيِّر; *Windlass of the ship* Schiffswinde, مَلْوَى; *goraa; The open room of the Arabic ships*, der unbedeckte Raum des arabischen Schiffes, *surra* = سُرّ (?); *Room for the cargo*, Raum für die Ladung, *schittri.*

Shield Schild, ترس; *geleb*, vgl. ⵍⴰⵎⵎ: velamento operuit, texit.

Tortoise, Turtle Schildkröte, سلحفا; *gachfot*, plur. *gachfi.* Viell. von ⵜⵃⴼⵜ: canistrum nach der Form benannt.

Butcher Schlächter, جزّار; *gezzâr*; *Butchery* Schlächterei, مجزرة; *gensarin.*

Temple Schläfe, صُدْغ; *dschabab.*

To sleep Schlafen, نام; *skab*, ⵏⵎⵎ: *I am sleepy*, ich bin schläfrig, انا نَعْسَان; *gasin heleko* = ⵓⵍⵀⵓ:

To beat Schlagen, ضرب; *haram, oga*, Caus. ⵀⴼⵓ:

Serpent Schlange, حية; *argab.*

Bad Schlecht, *kufu;* mit tu: *kefotu;* schlechtes Essen, *bad dinner, mesach kefotu; batal*, ⵏⵎⵍ: von dem das i abfällt wie in ⵅⵎⵍ: Ziegen.

Lock of a gun Schloss am Gewehr, مقلب; *senat*, صنعة, Kunst, *artificial work.*

Throat Schlundröhre, نصبة الحلق; *gurguma*, vgl. ጉርጒ: guttur; Schlund, حَلْق; *heljom*, arab. حَلْقُوم, siehe ሕለፕ: wo Ludolf hat: Graecus habet Σιαγόνια maxillas, at Gregorius ሕለፕ: mihi exponebat Amhar. ኣሕፕፈ: ingluvies, Kropf, Kehle.

Ache Schmerzen, hammomole, vgl. ሕማሞ: Daher Augenschmerzen, *pain in the eyes, oentu hammomole; pain in the belly*, Leibschmerzen, *gofut ham.* Siehe Leib جوف; *headache*, Kopfschmerzen, *ras ssachem ham.* vgl. ጸሕሞ: Kinn.

Smith Schmid, حدّاد; *haddad.*

Kidney-bean Schminkbohne, لوبيا; *hadajora.*

To snarl Schnarchen, شخر; *nachar*, ዝሕረ: نخر.

Tailor Schneider, خياط; *hajat.*

(Pocket) handkerchief Schnupftuch, منديل; *mandil*, ማንዲል:

Moustachios Schnurrbart, شوارب; *schauârib.*

Beauty Schönheit, حسن; *husn, laché*, ኣሕይ: *sen*, ሠነ:

Screw Schraube, لولب; *lolab.*

To cry Schreien, صاح; *ssach; crying, a cry* Schrei, صياح; *tschisch.*

Shoe Schuh, مركوب; *merkûb.* *Shoemaker*, Schuhmacher, صُرْمَاتى, *marllem elmedas*, معلّم المداس (wörtl. der Sandalenmeister, *master of sandals*).

Debts Schulden, دين; *dejan.*

School Schule, مكتب; *miskid* ማሕደር: مسجد.

Shoulder Schulter, كتف; *maktuf*, vgl. ማትከፍ:

Scale Schuppe, قشر; *kischr*, ቀሺር: squama.

Pregnant	Schwanger, حامل; *amsat* ፅንስት፡ ? !
Tail	Schwanz, ذنب; *dsanab*, ዘንበ፡
Black, blue	Schwarz, blau, اسود; *tzalîm*, fem. *tzalâm*, ጸሊም፡; vgl. arab. ظَلِمَ, أَظْلَمَ, ظُلْمَة.
To be silent	Schweigen, سكت; *esam*, *saġbel.*
Pork	Schwein, خنزير; *harawi*, ሐሬዋዮ፡
Sweat	Schweiss, عرق; *araq.*
Difficult	Schwer (difficilis), صعب; *besuchti*, ብዙኅ፡ an Gewicht, *heavy* ثقيل; *komud*, ኸቡድ፡ *rasin*, arab. رَزين. Schwierig, *saïba*, صعب.
To swim	Schwimmen, عَوْم; *aum.*
Scorpion	Scorpion, عقرب; *agrab*, ዐቅሩብ፡
Mariner	Seemann, بحرى; *bachri.*
Sinew	Sehne, عَصَب; *ssirr*, ሠርው፡
Sail	Segel, قلع; *schra*, arab. شراع u. äth. ሠሬዕ፡ *Sail-yard*, Segelstange, سَرَن; *torman.* *To hoist the sail* die Segel aufziehn, فتح القلوع; *ischmur*, (ፀመረ፡ affixit als causat.?); *To furl the sail* Segel niederlassen, وطّى القلوع; *bassed;* Segel binden, لمّ القلوع; *asser schra*, አሠረ፡
To see	Sehen, *he sees*, er sieht, شاف; *lireh.* ርአየ፡ imperf.
Silk	Seide, حرير; *harir; a silken cloth*, seidnes Kleid, ثوب حرير; *taub harir.* ሐሬር፡
Sit down	Setz dich, اقعد; *gassi*, vgl. ቀጸዐ፡ curvavit.
Shawl	Shawl, شال; *schal.*
To sing	Singen, غنّى; *halai*, ኀለየ፡
To sink, to be drowned	Sinken, von einem Schiffe, einem Ertrinkenden u. dgl., غرق; *ġarik.*
Sole	Sohle, نعل; *maddas*, مداس.

Pay	Sold, جامكيه; *jamkie*, *hidm* (خِدْمة ?), *meschacherri*, arab. مشاهرة, eig. Monatssold; *soldier*, Soldat, عسكر; *asker*.
Summer	Sommer, الصيف; *hagai*, ሐጋይ:
Sun	Sonne, الشمس; *tzachai* ፀሓይ: vgl. arab. ضُحَى.
Slit	Spalte, شقّ; *churg*, arab. خَرْق.
To bend the bow	Spannen, den Bogen, شدّ, وتّر; *neschad*.
Looking-glass	Spiegel, مِرَايَه; *miraje*.
Spider	Spinne, عنكبوت; *ssarût*, ሳዱት:
To speak	Sprechen, قال; *tahâgi*, تحاكى.
Fat	Stark, fett, سمين; *kous*, *valid* kräftig, *degub*.
Dust	Staub, تراب; *hossa*, ኁጻ:
Stone	Stein, حجارة (plur.); *uban*, ኡብን: pl. ኡበን:
Stearage, Rudder	Steuerruder, دَفَّة, دُومَان; *sukan* (altarab. سُكَّان).
Embroidery	Stickerei, طرازة; *gaetan*.
Voice	Stimme, صوت; *ssaut*; laute Stimme, بصوت عالى; *ssautu besuchtu*, *loud voice*, ዐዘግ: *to speak with a low voice* mit leiser Stimme sprechen, *ab höthöt tahâgi*.
Forehead	Stirn, جبين; *gamber*.
Stick	Stock, عصايه; *murra*.
Stutterer, Stuttering	Stotternd, أَلْكَن; *latad*, äth. ለተተ:
Ostrich	Strauss, نعام; *ssagén*, ሰገኝ:
Rope, cord, cable	Strick, حبل; *habl*, ሐብል:
Stocking	Strumpf, چوراب; *schrab*.
Piece	Stück, قطعة; *ssebar*, äth. ሰባር:

Dumb	Stumm, ابكم; *legum*, vgl ለጉመ: fraenavit, als partc. pass.
Mare	Stute, فرس; *badra.*
To substract	Subtrahieren, سقّط; *gaib,* غيّب.
Sweet	Süss, حلو; *toum,* ጥሁም: *very sweet,* ausgezeichnet süss, لذيذ; *taum bilmarra,* ጥሁም:
Fen, marsh	Sumpf, *lebbé*[1].

T.

Tobacco	Tabak, دخان; *duchan;* Kautabak, *teisch;* der feuchte Tabak für das Nargileh, *tombak;* er zerfällt in zwei Sorten, (*one sort*) *kesrun* und (*the other one*) *hömmi. Snuff,* Schnupftabak, *tombak;* indischer Tabak, *surretti, haugöt.*
Day	Tag, يوم; *amhel,* ob plur. — መዋዕል:
Tallow	Talg, شحم; *schibech* äth. ሠብሕ:
Tamarind	Tamarinde, تمر هندى; *homar,* حُمَر, ist ohne Zweifel Arabisch, wie die Vocalisation zeigt.
To dance	Tanzen, رقص; *seffen,* äth. ዘፈነ:
Pocket	Tasche, كيس; *kis.*
Pigeons	Tauben (columbae), حمام; *hamâm.*
Deaf	Taub, اصمّ; *tsamam,* ጽሙም:
Tea	Thee, شاى; *tschai.*
Dear	Theuer, غالى; *sabun, awola butu; cheap* billig, wohlfeil, ist *awola galiltu.*

---

1) لَبَّة Vulgärarabisch Brei, Mehlbrei, viell. vom türk. لاپه, لاپا.

Animal Thier, حيوان; *heiwân.*

Dead Todt, *mut,* ⵎⵓⵜ:

Groom Trainknecht, Pferdeknecht, سايس; *ssajâs.*

To give to drink Tränken, سقى; *Give me to drink,* gieb mir zu trinken, *stenni,* ⵙⵜⵏⵉ: Imprt. *Drink,* trinke إِشْرَبْ; *ssitté,* ⵙⵜⵜ:

To drive Treiben, سَاق; *talai,* ⵜⵍⴰⵢ:

Dry Trocken, hart, يابس; *ibus,* ⵉⴱⵓⵙ: über die Aussprache des ⵉ als I siehe Dillmann, Gram. p. 30.

Carbine Tromblon, قرابينه; *machholled.*

Drum Trommel, *trompetta, but it means perhaps trumpet.*

Trumpeter Trompeter, *semâra,* زمّار.

Troops Truppen, عسكر; *asker; To collect troops,* Truppen sammeln, جمع عسكر; *giamża asker.*

Cloth Tuch, جوخ; *giuch;* ein grosses Tuch, das die einzige Bekleidung des niedern Volkes bildet, شُقَّة (Lane Ḥulalije), *for; duster,* Tuch zum Abwischen, *scheldud.*

Turban Turban, عمامه; *imâma; tarbusch,* طربوش; *the white cap under the tarbush,* die weisse Baumwollenkappe unter dem Tarbusch, طاقية; *takie; cap of coloured silk,* steife Kappe aus buntem Seidenband, كفية; *kofije;* seidnes Kopftuch meist roth und gelb, صماد; *ssemadât, yellow or red cloth for covering the head.*

V.

To digest	Verdauen, هضم; *asser*, vgl. ዐጸረ: succum expressit.
Deck	Verdeck, سطحة; *dakket*, arab. دَكَّة.
Affianced	Verlobt, مخطوب, مخطوبه; *hessit*, ሕጸት:
Different	Verschieden, مختلف; *muchtalif*.
Degrees of kindred	**Verwandtschaftsgrade.**
Father	Vater, اب; *abu*, አብ: *my father* mein Vater, *iba*, አቡየ: *thy father*, dein Vater, *abuka*, አቡኻ: *his father* sein Vater, *abuhu* አቡሁ: plur. *abotatsche*.
Mother	Mutter *ummi*, እሞ: plur. *ummatatsche*.
Son	Sohn, ولد; *wodu*, ወለድ: plur. *uladu*, اولاد oder ውሉድ: *daughter*, Tochter, بنت; *woletu*, ወለት: plur. *awaledu*, አዋልድ:
Brother	Bruder, اخ; *huhu* እኅው: *sister* Schwester, اخت; *hetsche* እኅት: plur. *hetbi* አኃት: *brothers* Brüder, *haujé* አኅው:
Grand-father	Grossvater, جدّ; *abe-abu;* አበ: አቡ: *grand-mother*, Grossmutter, جده; *abutu*.
Grand-son	Enkel, ابن الابن; *in Massaua bismaé*, plur. *bismatatsche*, im Tigré *wod-wodjie* = ወለደ: ወለድ:
Grand-daughter	Enkelin, بنت الابن, بنت البنت; *in Massaua bismaé;* im Tigré *wolet-woletje*, ወለተ: ወለት:
Uncle	Onkel, väterl., *brother of the father*, عمّ; *iba* plur. *abotatsche; aunt* Tante, väterl., *sister of the father*, عمّة; *ammetsche* plur. *ammotatsche*.

Uncle Onkel, mütterl., *brother of the mother*, خال; *halîê* plur. *ḥalotatsche; aunt* Tante, mütterl., *sister of the mother; haletsche* plur. *haltotatsche.*

Nephew Neffe, ابن الاخ; *wod huê;* ابن الاخت, *wod hetsche;* plur. *wolad hue* und *hetsche*, ወለድ:

Niece Nichte, بنت الاخ; *wolet hue;* بنت الاخت, *wolet hetsche.*

Cousin Vetter, ابن العم; *wod abuê* von *iba* Onkel; Cousine, بنت العمّ; *wolet abuê.*

Father-in-law Schwiegervater, ابو الزوج = عم; *hamuha* plur. *hamutata, father of the husband* Vater des Mannes; حم, ابو المراة; *hamuhuta, father of the wife* Vater der Frau, ሐሞ:

Mother-in-law Schwiegermutter, حماة; *hamatu* plur. *hamatatu, mother of the wife* Mutter der Frau; ام الرجل, *hamota* plur. *hamotata, mother of the husband* Mutter des Mannes, ሐማት:

Brother-in-law Schwager, *brother of the husband* اخو الزوج; *talakĕmâ* plur. *talakmutata; brother of the huswife* اخو المراة, *samaḥu* plur. *samatatsche.*

Sister-in-law Schwägerin, *sister of the husband* اخت الزوج; *naalta* plur. *naltotata; sister of the huswife* اخت المراة, *samaitu,* plur. *samaitu.*

Schwägerin, *wife of the brother* زوجة الاخ; *sitt uḥu* plur. *anis hauje,* ኣንስት: ኣኀው:

Husband of the sister	Schwager, رجل الاخت; *samaé* plur. *samatatsche,* dann *be'iss hedsche,* das daneben auch im Gebrauch ist = ብእሲ፡ u. እኅት፡
Beast, cattle	Vieh, بهيمة; *bahima.*
Much, many	Viel, كثير; *besúch,* ብዙኅ፡
A quarter	Viertel, رُبْع; *rub', rube'i.*
Bird	Vogel, طير; *aifot* plur. *ajefi,* von ዐዋፍ፡ mit Wechsel von ወ und የ፡ in Halhal, *ssararit* ሠረረ፡ *Eggs,* Vogeleier, *bete fot, bete ssararit,* aus den vorigen mit بيض.
Full	Voll, معمّر; *mulû* ምሉእ፡
Inspector, Trustee	Vormund, Aufseher, وكيل; *wakîl* plur. *wakilât.*

W.

Watch, Guard	Wache, an der Küste, ناظور; *nadur,* wie Fernrohr.
Wax	Wachs شمع; *scham,* ሠምዕ፡
Arms, weapons	Waffen, سلاح; *selâ.*
Orphan	Waise, يتيم; *atîm.*
Balance	Wage, ميزان; *mizân.*
Road	Weg, طريق; *gabai* ገበእ፡ *abüt; a broad road* breiter Weg, *gabai abaitu,* vgl. ሀበየ፡ *a direct road* grader Weg, *gabai ssenêta, akélled hêd,* vgl. ሠናየ፡ *bonus ; a bad road* holpriger Weg, *gabai kitnessana.*
Shoulder-belt	Wehrgehenk, مِنْطَقة; *tatak.*

Woman, wife	Weib, *besa, béesa,* ብእሲት፡ *Females of animals* Weibchen von Thieren, *onta* = أُنْثَى.
Grapes	Weintraube, عنب; *ennab.*
Wise	Weise, عالم plur. فقها; *alim* plur. *fugaha; wisdom, science,* Weisheit, علم; *ilm.*
White	Weiss, ابيض; *saade* fem. *sâda* ጸዕዳ፡ *an old man with white hair* weisshaariger Mann, شايب; *schêba* plur. *schajab,* ሰዮብ፡
Wheat	Weizen, قمح; *schenrai,* ስርናይ፡
Little	Wenig, قليل; *heud,* ዓዳጥ፡
Instrument	Werkzeug, آلة; *edda,* arab. عُدَّة.
Weather	Wetter, *nefas,* ነፋስ፡
Ram	Widder, كبش; *begĕ* በግዕ፡
Cradle	Wiege, مهد; *holeli,* plur. *hauêlil.*
To neigh	Wiehern, صهل; *hanhâna,* vgl. arab. حَمْحَمَ.
To smell	Wittern, شمّ; *tsena la,* ጸነወ፡ + ኢለ፡?
Widow	Wittwe, ارملة; *mabell,* መበለት፡ *a widower* Wittwer, ارمل; *mabil.* Das letztere bezeichnet auch den zweiten Mann einer Frau. *The latter means also a second husband of a woman.*
Wolf	Wolf, ذيب; *haschin.*
Wool	Wolle, Wollenzeug, صوف; *dscheggar,* vgl. Haar ጸጉር፡
Word	Wort, كلمة; *kelma.*
Wound	Wunde, جرح; *regus,* vgl. ረገዘ፡ confodit.
Worm	Wurm, دودة; *haschaka,* ሐሰኽ፡ Kornwurm, *cornworm.*
Root	Wurzel, عرق; *gurd,* Umstellung von جَدْر?

413168B

Z.

Number Zahl, عدد; *in Massaua hessab,* ሐሳብ: *in Adaua godsur,* vgl. amh. ቍጠረ: zählen.

Teeth Zähne, سنّ (sing.); *ajnâb,* انياب, von ناب; Backzähne, ضرس (sing.); *hâi.*

Pincers Zange, كماشا; *kelbe* vgl. كلبتان *forceps.*

To demonstrate, to show Zeigen, وزّى; *ariu,* አርእየ:

Time Zeit, وقت; *sebân,* ዘመን: doch unmittelbar wohl von زمان, wie syr. ܙܒܢ.

To cut Zerlegen, *tranchieren,* قطع; *betag,* ቦተገ: بتك.

To tear Zerreissen, شرمط; *schedetto,* ሠጠጠ: (äth.).

She-goat Ziege, معز; *talit,* ጠሊት: plur. *atal,* አጣሊ: *he-goat* Ziegenbock, تَيْس, *debela,* ደበላ:

Carpenter Zimmermann, نجار; *negiar.*

Cinnamon Zimmt, قِرْفَة; *karfa,* ቀርፋት: ቀረፋ: cortex.

Sugar Zucker, سكر; *ssukhar,* ሱኳር: *Sweet-meats* Zuckersachen, حلوا; *halaua.*

Percussion cap Zündhütchen, *kapsul.*

Tongue Zunge, لسان; *lessan,* ልሳን:

Biscuit Zwieback, بقسماط, *biscuit de mer; buksmât.*

Onion Zwiebel, بصل; *bassel,* ባሴለ:

Linen Thread Zwirn, خَيْط; *fattil,* ፈትለ: فتيل.

Some phrases. Einige Redensarten.

English.	Arabic.	German.	Tigré.
Good evening.	مساكم بالخير	Guten Abend.	*Ssanʒim ssekum* ዚአክም፡
How are you? (*pr. how is your state?*)	كيف حالكم	Wie geht's?	*Ufûi,* እፈ፡
Doest thou speak Arabic?	تتكلّم بالعربى	Sprichst du Arabisch?	*Arab tethagi* (von *tahagi*, sprechen).
understand Arabic.	اعرف العربى	Ich verstehe Arabisch.	*Arab âmir* ዐረቤ፡ አእምር፡
Yes, I understand a little.	نعم اعرف شُوَيَّة	Ja ich verstehe ein wenig.	*°Aha, gelil amir* ቀሊለ፡ አእምር፡
Where didst thou learn Arabic?	فين تعلّمت العربى	Wo hast du das Arabische gelernt?	*Min aya mharka lehîge arab?* من اى መሀርካ፡ mit ለ und Infinitiv.
I learned it at Cairo.	فى مصر علمته	Zu Kairo habe ich es gelernt.	*It massir mharkua* መሀርክዋ፡
I studied Arabic six years.	لى ست سنين اتعلّم العربى	Es sind sechs Jahre, dass ich Arabisch lernte.	*Ssiss amét biarab mharku.* ስሱ፡ ዓመተ፡ በዐረቢ፡ መሀርኩ፡
Why didst thou learn it (not) perfectly?	لما ذا ما تعلّمت مليح Die Negation scheint im Tigré zu fehlen.	Warum hast du es (nicht?) vollständig gelernt?	*Afu senit mharka lahige.* እፈ፡ ሠናይ፡ መሀርካ፡ ለ und *tahagi.*

English.	Arabic.	German.	Tigré.
Thou speakest Arabic, as if thou werest an Arabian.	تتكلّم بالعربى كانّك عربى	Du sprichst das Arabische, als ob du Araber wärst.	*Abi higa arab tethage ente kam arabatai.* (*Abi* ist das alte ሰ.)
Canst thou read?	اتعرف تقرا	Kannst du lesen?	*Taamir gari.* (Scheint äthiop. Infinitiv des arab. قرأ.)
Yes Sir.	نعم يا خواجه	Ja mein Herr.	*°Aha chawage.*
I read to day from morning till evening.	قرات النهار ذا من الفجر الى المسا	Ich habe heute von Früh bis Abend gelesen.	*Garaaku amél min fagr assik missé.* (*Assik* = እስከ:)
Canst thou write Arabic?	اتعرف تكتب بالعربى	Kannst du Arabisch schreiben?	*Taamir abarab kitib?* (Aethiop. Infinit. von كتب.)
I cannot read.	ما اعرفش القرايه	Ich kann nicht lesen.	*Jeamirne gari* (das erste scheint = ኢእአምር: እ፤:)
Good bye.	خاطرك	Lebe wohl.	*Fimânila* (zusammengezogen aus فى امانِ اللّه, im Schutze Gottes!)

The End.

INDEX.

The numbers indicate the pages. The corresponding *English* and *Tigré* words are printed in Italics. The Verbs, Numerals, Adverbs and Prepositions, which have been enumerated p. 17—19, 30, are not repeated in the following alphabetical list.

To accept 34.
Ache 61.
Acid 59.
To add 33.
Address 33.
Addice 39.
Affianced 66.
Age 33.
Albanian 35.
All 33.
Althea 40.
Anchor 34.
To cast anchor 34.
Animal 65.
Ankle 43.
Antilope 34.
To arise 35.
Arm 35.
One-armed 40.
Arm-pit 33.
Arms 68.
To arrive 34.
Ass 25. she ass 41.
Atlas 35.
Aunt 67.
Autumn 47.
To awake 35.
Awl 57.

Babe 49.
Bachelor 48.
The back 58.
Bad, bad dinner 60.
Balance 68.
Ballast 36.
Barber 36.
Barefort 36.
Bark 36.
Barley 44.
Basket, a great 58.
Basket 27.
Bastard 49.
Bath 36.
Bean 38.
Kidney bean 27.
Kidney-bean 61.
Beanty 61.
To bear 43.
Beard 36.
Beast 68.
To beat 60.
Bedstead 34.
Beer 37.
Beginning 34.
Belly 25.
To bend the bow 63.
Benefactor 26.
Bird 68.
Birds 42.
Biscuit 70.
Bit 37.
Bitter 37.
Black 21, 62.
Bladder 46.
To bleat 53.
Blind 37.
Blood 37.
Blue 62.
Boat 50, 59.
Body 51, 52.
Bone 50.
Bow 37.
Bowels 39.
Box 39.
Boy 50.
Bracelet 35.
Brain 43.
Brandy 38.
Bread 38.
Bread-fruit-tree 33.
Breakfast 43.
Breast 38.
Breath 35.
Bride 38.
Bridegroom 22, 38.
Bridle 25.
Bring hither 38.
Broth 42.
Brother 66.
Brother in law 67, 68.
Eye-brow 35.
Bull 56.
To bury 37.

Burial place 26.
Butcher, butchery 60.
Butter 38.
Button 50.
To buy 49.

Cable 63.
Caftan 48.
Cake 51.
Calf mscl. 25.
Calf 48.
To calk 48.
To call 58.
Cambric 36.
Camel 24, 48.
Camel-driver 48.
Cannon 49.
Cannon-ball 49.
Cap 65.
Caravan 49.
Carbine 65.
Carpenter 70.
Cartridge 56.
Cat 27.
To catch 49.
Cattle 68.
Black-cattle, 25, 57.
Cinnamon 70.
Circumcision 37.
Chalk 48.
Cheap 37, 64.
Cheek 26, 27, 36.
Cheese 49.
Chest 49.
To chew 49.
Chillness 42.
Chin 27, 49.
Circle 50.
Clever 50.
Cliff 49.
Cloak 53.
Cloth 24, 65.
Clothes 49.
Cloud 27.
Clove 55.
Coffee 48.
Collar 46.
Color 41.
Comb 48.
To comb 48.
Come Impr. 13.
Commander of a thousand 50.
Commander of a hundred 50.
Commander of fifty 50.
Company 50.
Compass 39.
Consort 44.
Cooked 44.
Cord 26, 63.
Cork-wood 51.
Corsair 39.
Cotton 36.
Cotton-stuff 36.
Country 43.
Cousin 67.
Cow, that has no milk 27.
Flesh of a young cow 58.
Cradle 69.
Cream 57.
Crooked curved 51.
To cry, a cry 61.
Crude 58.
Cuirass 51.
To cut 70.

Dagger 39.
To dance 64.
Darkness 39.
Dates, dry 39.
Daughter 26, 66.
Day 64.
Dead 65.
Dead body, corpse 39.
Deaf 64.
Dear 64.
Debts 61.
Deck 66.
To depart 33.
To descend 33.
Different 66.
Difficult 62.
To digest 66.
Dinner 54.
Disgusting 40.
To divorce 59.
Doctor 35.
Dog 47.
To give to drink 65.
To drive 65.
To be drowned 62.
Drum 65.
Dry 65.
Dumb 64.
Dung 24.
Durra 40.
Stone for crushing the durrah 54.
Dust 63.
Duster 65.

Ear 56.
Ear-ring 56.
Eear of corn 33.
Easy 21, 52.
To eat 41.
Eggs 40, 68.
Elbow 40.
Elephant 40.
Ell 40.
Embroidery 63.
Enemy 42.
To envelop 40.
Epistle 38.
Espoused 47.
Eunuch 41.
Eye 21, 35.
One-eyed 40.
Eye-lid 35.

To fall 41.
Family 41.
Fat 63.
Fatigue 41.
Father 66.
Father in law 67.
Females 69.
Fen, marsh 64.
Fever 42.
Field 43.
Fig 41.
File 41.
Finger 42.
Fish 42.
Fish-hook 34.
Fist 41.
Flag 42.

Flea 42.
Fleet 42.
Flower, meal 53.
Flute 26.
Fly 42.
Foal 25.
Fog 23.
Follower 37.
Food 55.
Forehead 63.
Foreigner 23.
Fox 27, 43.
Full 68.
To furl the sail 62.

Gain 44.
Gall 43.
General 44.
General in Chief 50.
To give 43.
Glass-bottle 44.
Glue 52.
To go 10, 43.
Goat 26 bis., 70.
Gold 45.
Goldsmith 45.
Good 45.
Grand daughter 66.
Grand father 66.
Grand mother 66.
Grand son 66.
Grapes 69.
Gray 45.
Greasy 42.
Great 45.
Green 21, 45.
Groom 65.
Guard 68.
Advanced guard 36.
Rear-guard 55.
Guide 43.
Gum 45.
Gun-powder 57.
Gun-smith 38.
Gut 39.

Hair 45.
Half 45.
One half 49.
Halm, stalk 45.
Hammer 46.
Hand 24.
Back of the hand 46.
Handkerchief 61.
Happy 45.
Hare 46.
To hasten 36.
Hatchet 36.
Hazard 46.
Head 25, 51.
Headache 61.
Hearing 43.
Heart 47.
Heavy 62.
Heel 42.
Heir 40.
Hen 26, 47.
Herb 50.
High 47.
Highroad 46.
Hinderquarters 47.
Hip 47, 59.
Hippopotamus 55.
To hoist the sail 62.
Hole 53.
Honey 47.
Horn 25, 47.
Horse 25, 56.
Horsebit 43.
Horsemen 56.
House 24.
Hump of a camel 48.
Hunchbacked 38.
Hungry 47.
Husband 25.
Hyena 47.

Jacket 48.
Jacket with sleeves 35.
Jaw-bone 49.
Jewel 40.
Ink 39.
Ink-horn 39.
Inn 43.
Inspector 68.
Instrument 69.
Invitation 40.
Joint 44.
Journey 57.
Ivory 40.

Kettle 25.
Knee 24, 50.
To knit, bind 50.
Knife 54.
To know 20.

Ladder 52.
Lamb 51.
Lame 47.
Lamp 51.
Lance 51.
Lead 37.
Leaf 37.
Leak 52.
To become leaky 52.
Leather 52.
Left 46, 52.
Leg 37.
Lemon 39.
Lentils 53.
Leopard 52.
Letter 38.
To lick 51.
Lieutenant 52.
Light 52.
Linen-cloth 52.
Linen thread 70.
Lion 53.
Lip 26, 53.
Little 49, 69.
Liver 52.
Lizard 40.
To load 51.
To load upon 35.
Lock of a gun 60.
Long 51.
Looking-glass 63.
Loud 63.
Louse 33, of camels 52.
Love-apple 52.
Lover 52.
To low (bleat) 57.

Mad, Madness 55.
Male 53.

Man 53.
Man of war 50, 59.
Mane 56.
Many 68.
Mare 64.
Mariner 62.
Marrow 53.
To marry 46.
Mason 53.
Mast 53.
Master 26.
Matter 58.
Meager 53.
Meal 53.
Measure 53.
Meat 41, 42.
Bad meat 41.
Medicine 53.
To meet 37.
Men 54.
Midwife 46.
Miller 54.
Mill-stone 54.
Milk 27, 54.
Mire 50.
Month 54.
Morning 54.
Morsel 37.
Moth 49.
Mother 54, 66.
Mother in law 67.
Mother of pearl 56.
Mount 25.
Moustachios 61.
Mouth 24, 54.
Much 68.
Mule 53.
Mush 53.
Musket 44.

Nail 25, 55.
Naked 55.
Name 55.
Navel 55.
Navy 42.
Neck 25, 55.
Needle 55.
To neigh 69.
Nephew 67.
Nerve 24.
Net 55.
New 55.
Nice 55.
Niece 67.
Night 55.
Nose 55.
Number 70.
Nutmeg 54.

Oil 56.
Old 33.
Onion 70.
To open 35.
Orphan 68.
Ostrich 25, 63.
Other 33.
Ox 56.
A pair of oxen 24.

Pain in the belly 61.
Pain in the eyes 61.
Palm 46.
Paper 56.
Parents 40.
Parrot 56.
Partner 35.
Passengers 56.
Pay 63.
To pay 37.
Pearl 46.
Pen 41.
Penknife 41.
Pepper 56.
Percussion cap 70.
Physician 35.
Piece 63.
Pigeons 64.
Pilot 57.
Pincers 70.
Pipe 56.
Pitch 56.
Place 21.
Plane 47.
Plate of wood 26.
Pocket 64.
Poor 35.
Pork 62.
Pot, a little 27.
Pregnant 62.
Pretty 47.
Provision 57.
Provisions 55.
Purslain 57.
To purge 33.
To put on (clothes) 34.
To put off one's clothes 35.

A quarter 68.
One quarter 29.

Radish 57.
Rain 57.
Ram 26, 59, 69.
Ramrod 51.
Rat 26.
Raven 57.
Razor 36.
To read 52.
Reckon 57.
Red 21, 58.
To refuse 33.
Regiment 57.
Reins 55.
Remain 37.
To repose 35.
Reptiles 57.
To resemble 33.
Ribbon 36.
Rich 57.
Right 46.
Right (to the) 57.
Ring 25, 58.
Ring as a ornament of the ankles 43.
Rivulet 25.
Rize 57.
Road 68.
To roast 38.
Roast-meat 38.
Rock 23.
Root 24, 25, 69.
Rope 26, 63.
Rottenness 41.
Rough 59.
To row 58.
Rowing-bench 58.
Rudder 58.
To run 51.

Sabre 58.
Sack 58.
Saddle 24, 59.

Saddle for baggage 48.
Saddle for riding 48.
Sail 62.
Sailor 53 (it seems rather captain).
Sailor-boy 60.
Sail-yard 62.
Salt 58.
Sand 58.
Sandals 23, 58.
Ream for fastening the sandals 23.
Satiated 59.
Saw 58.
Saw-fish 58.
Scale 61.
Scarf 59.
To scarify 37.
School 61.
Science 69.
Scissors 59.
Scorpion 62.
To scratch 50.
Screw 61.
Scull 59.
Seadog 46.
To see 62.
To sell 49.
Sergeant 52.
Serpent 26, 60.
Several persons 54.
Shadow 25.
Shaft of a musket 59.
Sharp 59.
Sharpened 44.
To shave 36.
Shawl 62.
Sheep 59.
Shell 54.
Shield 25, 60.
Ship 59.
Shirt 47.
Shoe, shoemaker 61.
To shoot 59.
Short 51.
Short-sightedness 44.
Shoulder 26, 61.
Shoulder-belt 68.
To show 70.
Sick 50.
Sick to be 11.
Sight 44.
Silent (to be) 62.
Silk 62.
Sinew 62.
To sing 62.
To sink 62.
Sister 66.
Sister in law 67.
Sit down 62.
Skin 46.
Skin of an ox covered over the Angareb 56.
Slave fem. 25.
To sleep, sleepy 60.
Sleeve 33.
Slipper 56.
Slit 63.
Smell 44.
To smell, scent 69.
Smith 61.
Smooth 44.
To snarl, snore 61.
Snuff 64.
Soldier 63.
Sole 62.
Son 66.
Sorcerer 47.
Sore 44.
Sort 44.
To sow, sew 55.
To speak 63.
Spear 27, 51.
Spider 63.
Spouse 44.
Squinting 59.
Stalk 45.
Stallion 47.
Star 26.
Stay Impr. 13.
Stearage 63.
Stew-pan 49.
Stick 63.
Stocking 63.
Stone 63.
Stove 56.
To stop 34.
Straight 45.
Straight-on 45.
To strand 35.
Strap 25.
Stutterer 63.
To substract 64.
To suckle 58.
Sugar 70.
Summer 63.
Sun 63.
Supper 33.
Sweat 62.
Sweet 64.
Sweet-meats 70.
Swelling 44.
To swim 62.
Sword 24.
Cross-bar of the handle of the sword 26.

Tail 62.
Tailor 61.
Take Impr. 13.
Tall 45.
Tallow 64.
Tamarind 64.
Taper 49.
Tapeworm 36.
To tar 34.
Task 34.
Taste 44.
To taste 51.
Tasteless 41.
Tea 64.
Teacher 52.
To tear 70.
Telescope 42.
Temple 60.
Thick 39.
Thing 58.
One third 29.
Thread 39.
Throat 61.
To tie up 35.
Timber 36.
Time 70.
Times 29.
Tobacco (sorts of) 64.
Tomb 25, 45.
Tongue 70.

Tooth 24, 70.
Tortoise 60.
To touch 37.
To traffic 46.
Traveller 57.
Tree 24, 36.
Tripod 27.
Troops 65.
Trumpeter 65.
Trustee 68.
Trowsers 37.
Turban 65.
Turtle 60.
To twist 42.

Udder 41.
Ugly 45.
Uncle 66.
To unload 35.
Urine 46.

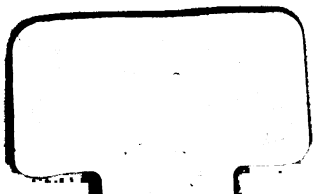
Valid 63.
Veal 48.
Velvet 59.
Vinegar 41.
Virgin 48.
Voice 63.
Low voice 63.
To vomit 41.
Vulture 43.

War 50.
Declaration of war 50.
Watch 68.
Water-bag 26.
Wax 68.
Weapons 68.
Weariness 41.
Weather 69.
Wheat 69.
Whip 56.
White 21, 69.
Widow 69.
Wife 69.
To wind up 35.
Windlass of the ship 60.
Window 42.
Wine made of honey 47.
Wire 39.
Wise 69.
Wolf 69.
Woman 43, 69.
Wood 47.
Wool 69.
Word 69.
Work 34.
To work 34.
Worm 69.
Wound 69.
Wound of burning 38.

Yard 40.
Yellow 21, 44.
Yes 30, 48.
Young 48.
Youth 48.

ERRATA.

P. 4, L. 9 from bottom read return for returne.
P. 8, L. 13 ,, top ,, examples for exemples.
P. 8, L. 8 ,, bottom ,, vocabulary for vobabulary.
P. 27, L. 12 ,, ,, ,, nutsûf for nutsfû.
P. 39, L. 10 ,, ,, ,, Addice for Adze.

LEIPZIC: THE VOCABULARY PRINTED BY C. B. LORCK.

JUL. 1 1 1947